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ABSTRACT

This updated set of lesson plans focuses on Confucius and Confucian thought, especially Confucian ethics. The lesson plans are divided into the following chapters: (1) "How do the Analects embody the ethical framework of Confucian thought?"; (2) "How does Confucianism affect behavior, attitudes and beliefs?"; (3) "How did other belief systems co-exist and influence the Chinese tradition?"; and (4) "To what extent is Confucianism a defining characteristic of the Chinese mentality?" Each chapter contains several subdivisions and several worksheets for each subdivision. The lesson plans provide performance objectives, background information, and suggested procedures. Selected readings are suggested for each worksheet. (BT)

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Spotlight on Confucius

Chinese Classics and Cultural Values

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Chinese Classics and Cultural Values

Linda Arkin, Ed.

The American Forum for Global Education
120 Wall Street, Suite 2600
New York, NY 10005
Fax: (212) 624-1412

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www.globaled.org

Spotlight on Confucius
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Teacher's Guide

Chapter 1

How do the Analects embody the ethical framework of Confucian thought?

Chapter 1 How do the Analects embody the ethical framework of Confucian thought?

Ethics and Chinese Thought

Aim

How do you know what is "right" and "wrong" behavior? Where do we get our sense of ethics?

Performance Objectives

- determine the characteristics of "right" and "wrong"
- examine the sources of their ethical behavior
- evaluate how ethics impacts on their daily lives

Springboard

Upon entering room, teacher announces, *"From now on, we are going to change some of the procedures in this class. We will no longer bother with any rules. Feel free to do whatever you want whenever you want. Each of you may express yourself in any way you deem appropriate."*

Allow students a few minutes to "play" with these changes and then ask if any student feels uncomfortable or disturbed about this change.

Procedure

- Teacher places the term "ethics" on the board. Debrief the class: *"How did you feel with no structure when anything goes?"*
- What is considered "right" in our society?
- What is considered "wrong" in our society?
- How do you know these things are "right" and "wrong"?
- This is called "ethics."
- Ask for definition of ethics.

Homework

- Write your own personal "code of ethics." What are the rules a "good person" should live by?

Chapter 1 How do the Analects embody the ethical framework of Confucian thought?

The Analects of Confucius

Aim

How does a knowledge of mainstream Chinese thought help young people develop an ethical sense and apply it to real life situations?

Teacher Tips:
In brainstorming, a group offers to a recorder as many ideas as possible related to the subjects at hand. All ideas are welcomed; none are rejected.

Performance Objectives

- Explain the "Five Relationships" of Confucius

Teacher Background

This need for social stability in China motivated a teacher named Confucius in 550 B. C. to call upon wisdom from the past regarding ethical behavior how to act properly/respectfully toward others. Achieving social harmony was his goal. His philosophy centers around the concepts of ***li****, which is translated as "ritual/convention/tradition," (an outward action) and* **ren**, *which translates as "humanity/benevolence/goodness "(or an internal attitude).*

Springboard

- Teacher asks students to brainstorm the following question: "Where do you learn ethics?"

  In brainstorming, a group offers to a recorder as many ideas as possible related to the subject at hand. All ideas are welcomed; none are rejected.

- Teacher writes responses on the board.

Procedure

- Teacher gives brief historical background, explaining that ancient China went through a turbulent period when warring states were constantly in conflict.

- Teacher explains that Confucius devised a system known as "the Five Relationships," so that people would know how to act in different situations, in different roles.

Ruler - Subject
Parent - Child
Husband - Wife
Older Sibling - Younger Sibling
Friend - Friend

- Teacher elicits responses about different roles that students have (daughter, sister, student, friend, etc.), then asks, "Which relationship do you think is the most important? Why?"
- "Confucius believed that in order to be a good subject, you must first learn to be filial to your parents." Define filial piety and explain its significance.
- Teacher explains that the ritual is the "glue" that holds society together. It is a social, external community event that eventually becomes automatic and internal. The ritual tradition is known as ***li*** and the internal attitude is known as ***ren*** (translated as humanity/benevolence/goodness).
- Teacher chooses examples from ***The Analects of Confucius*** about ethics and values. Discuss each example. Due to copyright laws, we are unable to upload examples. We suggest that you use D. C. Lau's translation of the Analects (London: Penguin Books, 1979).

Applications

Each student selects two additional analects from Worksheet #1 that illustrate one of Confucius's five relationships. For each analect, the student should complete Chart A.

Cited here are verses from D.C. Lau's translation of the Analects (Penguin Books, London: 1979).

Master to Servant Relationship: (11:10); (11:11); (12:11); (12:17); (13:6)
Parent to Child Relationship: (1:2); (2:5); (2:6); (2:7); (4:16); (4:18); (4:21); (11:8)
Older Brother to Younger Brother Relationship: (11:5); (11:22);
Husband to Wife Relationship: (17:25); (18:4)
Friend to Friend Relationship: (1: 1); (4:26); (16:4)

WORKSHEET 1: Selected Confucian Analects

Directions

Select two analects to illustrate each of Confucius' five relationships. Rewrite each of the two selections on Chart A to make them understandable to your contemporaries.

I. Master to servant relationship

When Yen Yuan died, in weeping for him, the Master showed undue sorrow. His followers said, "You are showing undue sorrow ... .. Am I? Yet if not for him, for whom should I show undue sorrow?" (11: 10)

When Yen Yuan died, the disciples wanted to give him a lavish burial. The Master said, "It would not be proper." All the same, they gave him a lavish burial. The Master said, "Hui treated me as a father, yet I have been prevented from treating him as a son. This was none of my choice. It was the doing of these others." (11: 11)

Duke Ching of Ch'i asked Confucius about government. Confucius answered, "Let the ruler be a ruler, the subject a subject, the father a father, the son a son." The Duke said, "Splendid! Truly, if the ruler be not a ruler, the subject not a subject, the father not a father, the son not a son, then even if there be grain, would I get to eat it?" (12: 11)

Chi K'ang Tzu asked Confucius about government. Confucius answered, "To govern is to correct. If you set an example by being correct, who would dare to remain incorrect?" (12:17)

The Master said, "If a man is correct in his own person, then there will be obedience without orders being given; but if he is not correct in his own person, there will not be obedience even though orders are given." (13:6)

II. Parent to Child relationship

Yu Tzu said, "It is rare for a man whose character is such that he is good as a son and obedient as a young man to have the inclination to transgress against his superiors; it is unheard of for one who has no such inclination to be inclined to start a rebellion. The gentleman devotes his efforts to the roots, for once the roots are established, the Way will grow therefrom. Being good as a son and obedient as a young man is, perhaps, the root of a man's character." (1:2)

Meng Yi Tsu asked about being filial. The Master answered, "Never fail to comply." Fan Ch'ih was driving. The Master told him about the interview, saying, "Meng- sun asked me about being filial. I answered, "Never fail to comply." Fan Ch'ih asked, "What does that mean?" The Master said, "When your parents are alive, comply with the rites in serving them; when they die, comply with the rites in burying them; comply with the rites in sacrificing to them." (2:5)

Meng Wu Po asked about being filial. The Master said, "Give your father and mother no other cause for anxiety than illness." (2:6)

Tzu-Yu asked about being filial. The Master said, "Nowadays for a man to be filial means no more than that he is able to provide his parents with food. Even hounds and horses are, in some way, provided with food. If a man shows no reverence, where is the difference?" (2:7)

"While father and mother are alive, a good son does not wander far afield; or if he does so, goes only where he has said he was going." (4:16)

The Master said, "In serving your father and mother you ought to dissuade them from doing wrong in the gentlest way. If you see your advice being ignored, you should not become disobedient but remain reverent. You should not complain even if in so doing you wear yourself out." (4:18)

The Master said, "A man should not be ignorant of the age of his father and mother. It is a matter, on the one hand, for rejoicing and, on the other, for anxiety." (4:21)

When Yen Yuan died, Yen Lu asked the Master to give him his carriage to pay for an outer coffin for his son. The Master said, "Everyone speaks up for his own son whether he is talented or not. When Li died, he had a coffin but no outer coffin, I did not go on foot in order to provide him with an outer coffin, because it would not have been proper for me to go on foot, seeing that I took my place after the Counselors." (11:8)

III. Older brother to younger brother relationship

The Master said, "What a good son Min Tzu-ch'ien is! No one can find fault with what his parents and brothers have to say about him." (11:5)

Tzu -lu asked, "Should one immediately put into practice what one has heard?" The Master said, "As your father and elder brothers are still alive, you are hardly in a position immediately to put into practice what you have heard." Jan Yu asked, "Should one immediately put into practice what one has heard?" The Master said, "Yes. One should." Kung-hsi Hua said, "When Yu asked whether one should immediately put into practice what one had heard, you pointed out that his father and elder brothers were alive. Yet when Ch'iu asked whether one should immediately put into practice what one had heard, you answered that one should. I am puzzled. May I be enlightened?" The Master said, "Ch'iu holds himself back. It is for this reason that I urge him on. Yu has the energy of two men. It is for this reason that I tried to hold him back." (11:22)

IV. Husband to wife relationship

The Master said, "In one's household, it is the women and the small men that are difficult to deal with. If you let them get too close, they become insolent. If you keep them at a distance, they complain." (17:25)

The men of Ch'i made a present of singing and dancing girls. Chi Huan Tzu accepted them and stayed away from court for three days. Confucius departed. (18:4)

V. Friend to Friend relationship

The Master said, "Is it not a pleasure, having learned something, to try it out at due intervals? Is it not a joy to have friends come from afar? Is it not gentlemanly not to take offense when others fail to appreciate your abilities?" (1: 1)

Tzu Yu said, "To be importunate with one's lord will mean humiliation. To be importunate with one's friends will mean estrangement." (4:26)

Confucius said; "He stands to benefit who makes friends with three kinds of people. Equally, he stands to lose who makes friends with three other kinds of people. To make friends with the straight, the trustworthy in word and the well-informed is to benefit. To make friends with the ingratiating in action, the pleasant in appearance and the plausible in speech is to lose." (16:4)

* Excerpts from Confucius' The Analects. (Penguin Books, 1979)

Chart A

Directions - Select two analects to illustrate each of Confucius' five relationships. Rewrite each of the two selections to make them understandable to your contemporaries.

Analect	Relationship Illustrated	Rewritten Version

Chapter 1 How do the Analects embody the ethical framework of Confucian thought?

Confucius' Five Relationships

Aim

Why are Confucius' Five Relationships important in maintaining social order in a Chinese society?

Performance Objective

- to analyze the significance of Confucius' Five Relationships

Springboard

Students form groups according to which Analects they selected. The members of the group should discuss and reach consensus on the meaning of the two Analects. The group agrees on the significance of the relationship and adds more information on Chart A (from the previous activity). Students "jigsaw" into new groups. Each "expert" shares his information with the new group. Students fill in the chart.

Teacher Tips: You might have students complete a "problem-solution" journal. Through writing, students brainstorm possible alternatives and propose solutions. For this activity, students would divide paper in thirds. Label Column I, **"Problems;"** Column II, **"Confucian Response";** and Column III, **"My Solution."** Through writing, students brainstorm possiblle alternatives and propose solutions.

Procedure

- "Why do you think Confucius believed these relationships would bring about social harmony?"
- Teacher makes material relevant by citing examples of traditions in contemporary Asian culture which are related to ideas from Confucianism.
- Bowing
- Elders living in the same house as children
- Respect for elders
- Ancestor worship

Application

Distribute a sample scenario. Have students write a one paragraph response to each of the scenarios. Their paragraphs must answer the following questions. How would a Confucian respond to each of these incidents? How would you respond to it? How do these two responses differ from each other?

- **Scenario:** Your grandmother is sick in the hospital and your parents want you to visit her everyday. What do you do?
- **Scenario:** Your parents are in trouble and they need money. You steal from your friend to help out your parents. What do you do?

Chapter 1 How do the Analects embody the ethical framework of Confucian thought?

Mencius' Views on Human Nature

Aim

Why did Mencius feel the need to reinterpret Confucius?

Performance Objective

- identify the main ideas of Mencius
- compare and contrast Confucius' and Mencius' views of human nature

Teacher's Background

Mencius believed that people are born "good', but we do bad things because of our social environment. He believed that people are motivated by a concern for others. Mencius departed from Confucius in saying that people should look inside themselves and act on their ***ren*** *(intuition/moral sense of right and wrong), rather than strictly abiding by conventions and rituals. Mencius believed that* ***ren*** *was more important that* ***li****.*

Mencius compares humans to plants, saying that, like a seed, one's genetic and moral sense is already established. A seed is planted into the ground and sprouts above the ground. A young sprout needs to be nurtured with the right amount of sunlight, water, and nutrients. Under harsh conditions, a sprout will wither away and die. Under good conditions, the young sprout will grow strong roots, thick branches, and become healthy. If you pull out a sprout before it matures, it will die as well. A sprout or a child that is nurtured in a healthy environment will naturally strengthen a moral sense of goodness, eventually maturing into a sage.

Springboard

Show the class various photos from newspapers of people and/ or animals suffering. Also present photos of people demonstrating good ethics. Solicit student reactions to each photo, then ask:

- What is your view about people? Are people basically good or bad inside?

- Do you think most people try to do the right thing, or just act out of self-interest?

Procedure

- At some point after a student states his opinion that people are basically good, teacher introduces Mencius, a student of a disciple of Confucius who believed that people innately possess compassion and goodness.
- Teacher explains Mencius' plant analogy, and solicits student reactions to it.

Application

Distributing Worksheet of Mencius' scenario of a Confucian's dilemma of whether or not to violate Confucian tradition of never touching a woman other than one's wife, daughter or mother to try to save his drowning sister- in-law (Mencius, Book IV, A,17). Students are to write responses to the following questions:

- How would Confucius act in this scenario? Explain.
- How would Mencius act? Explain.
- What would you do? Why? Where did you get your sense of what is the right thing?

Chapter 1 How do the Analects embody the ethical framework of Confucian thought?

Teacher Tips:
See Chapter 2 for additional material about rituals.
You may want to use cartoons as part of the application.

Lao Tzu

Aim

How does Lao Tzu believe that a person can find his own way?

Performance Objective

- examine the importance of the role of traditions and customs in society
- compare and contrast Daoism with Confucianism and Mencius
- compare and contrast customs of ancient China with those in contemporary United States

Teacher Background

The traditional story of Lao Tzu tells us that the writing of the Dao Te Ching was forced and quickly composed. Lao Tzu was trying to leave China, but the officials would not let him go. Since they were aware of his teachings and believed that they should not be wasted, they demanded that he write his "Dao. " They forbade him to pass unless he left his teachings behind in China With no other alternative available, Lao Tzu quickly wrote down what has now become the Dao Te Ching. Thus, the meaning of the book's opening line. Lao Tzu's written work on the "Dao " cannot be the Dao since "The Dao that can be told is not the eternal Dao.

Springboard

Review the scenario of sister-in-law (Menciuc,Book IV, A, 17) from Mencius. Recap the ideologies of Confucius and Mencius.

- What are the similarities?

- What are the differences?

- According to Mencius, what brings about social harmony?

- Have you ever been in a situation where you were uncomfortable because you didn't know the proper etiquette? (i.e., weddings, going to a new church, a friend's family's dinner table etiquette) Discuss.
- Have you ever had to follow a tradition that you disliked or thought was silly? (i.e., dressing up for special occasion) Discuss.

Procedure

- Look back at the sister-in-law dilemma. Is it silly to follow the "tradition" in this situation? (Point out that this is the tension between **ren** and **li**.)
- Introduce Lao Tzu by saying that he provides an alternative view.
- Teacher randomly distributes copies of four different chapters from the Dao Te Ching and splits the class into smaller groups. (WORKSHEET 3)
- Students read the chapters and then discuss "the message" in their groups.
- After 10 to 15 minutes, the class reunites to discuss the major ideas that they see in the text.
- Expected responses include:
    - Knowledge constrains and restricts your natural impulses. (i.e., "Don't let school get in the way of your education.")
    - Education cultivates unnatural desires which are unattainable. (This can lead to a discussion about materialism in the United States.)
    - Do what you feel without worrying about what others think of you. ("Do nothing and all will be done.")
    - Harmonize with your natural environment.
    - Follow nature's lead in how to live your life.
    - The morals you were taught might not be good ones.
- Teacher should address the many different interpretations from each poem in the Dao Te Ching (as students should have noticed). Teacher can also tell the story of how and why the Dao Te Ching was written, and point out the paradox of the first line of the Dao Te Ching, "The Dao that can be told is not the eternal Dao" - (if the Dao can't be explained, why write a book trying to describe the Dao?)

Homework

Scenario: Your best friend is desperate to pass a social studies exam. While taking the exam, your friend asks you for an answer. Do you help a friend in need, or do you concentrate on your own work? How would Confucius advise you? What would Mencius tell you to do? What advice would Lao Tzu give you? Explain. How is Chinese thought similar or different from how you/we/people in the West think?

WORKSHEET 3: Excerpts from the **Tao Te Ching**

Chapter Three

Not exalting the gifted prevents quarreling.
Not collecting treasures prevents stealing.
Not seeing desirable things prevents confusion of the heart.

The wise therefore rule by emptying hearts and
stuffing bellies, by weakening ambitions and
strengthening bones.

If people lack knowledge and desire, then intellectuals will not try to interfere. If nothing is done, then all will be well.

Chapter Five

Heaven and earth are ruthless;
They see the ten thousand things as dummies.
The wise are ruthless;
They see the people as dummies.

The space between heaven and earth is like a bellows.
The shape changes but not the form;
The more it moves, the more it yields.
More words count less.
Hold fast to the center.

Chapter Nine

Better to stop short than fill to the brim.
Oversharpen the blade, and the edge will soon blunt.
Amass a store of gold and jade, and no one can
protect it.

Claim wealth and titles, and disaster will follow.
Retire when the work is done.
This is the way of heaven.

Chapter Twenty-Nine

Do you think you can take over the universe and improve it? I do not believe it can be done.

The universe is sacred.
You cannot improve it.
If you try to change it, you will ruin it.
If you try to hold it, you will lose it.

So sometimes things are ahead and sometimes they are behind; Sometimes breathing is hard, sometimes it comes easily; Sometimes there is strength and sometimes weakness; Sometimes one is up and sometimes down.

Therefore the sage avoids extremes, excesses, and complacency.

Chapter Thirty-Two

The Dao is forever undefined.
Small though it is in the unformed state, it cannot be grasped. If kings and lords could harness it,
The ten thousand things would naturally obey.
Heaven and earth would come together
And gentle rain fall. Men would need no more instruction and all things would take their course.

Once the whole is divided, the parts need names.
There are already enough names.
One must know when to stop.
Knowing when to stop averts trouble.
Dao in the world is like a river flowing home to the sea.

Chapter Fifty-Seven

Rule a nation with justice.
Wage war with surprise moves.

Become master of the universe without striving.
How do I know that this is so?
Because of this!
The more laws and restrictions there are,
The poorer people become,
The sharper men's weapons,
The more trouble in the land.
The more ingenious and clever men are,
The more strange things happen.
The more rules and regulations,
The more thieves and robbers.
Therefore the sage says:
I take no action and people are reformed.
I enjoy peace and people become honest.
I do nothing and people become rich.
I have no desires and people return to the good and
simple life.

Chapter 1 How do the Analects embody the ethical framework of Confucian thought?

Confucian Society

Aim

How did Confucius attempt to create a harmonious, well-ordered society?

Performance Objective

- to determine the goals and functions of a society
- to identify Confucius in a historical context
- to analyze the major social relationships established by Confucius
- to assess how Confucian roles provide for an ordered society

Teacher Background

All societies attempt to answer questions about the best way of securing peace, harmony, and prosperity for its members. Confucius was a scholar who lived in the 6th century B. C., during a time period known as the "Warring States " which was characterized by incessant warfare and conflict. Confucius' solution to the problems of conflict in his time was to create a social system which would help restore an ordered state. Using the late Shang and early Zhou dynasties as models, Confucius created a hierarchy of social relationships which would define peoples' positions, actions, and obligations in society. Since Confucius believed that man was by nature social and should live in groups, these relationships could only help to bring order to the world, as well as the greater cosmos.

According to Confucius' five relationships, the inferior person is obligated to the superior, and the inferior person must follow the direction, or emulate the behavior of the superior person. Furthermore, a person may play more than one role at a time. For example, a man can be a father while simultaneously being a son. The responsibilities associated with each role are clearly defined, and a person must follow the prescription for the primary role which he occupies. However, in some cases there may be contradictory obligations. In such cases, Confucianism allows for a process known as rectification of names, which helps to define and redefine obligations and duties by clarifying a person's responsibilities.

In essence, Confucius saw these relationships as fluid, yet emphasized the importance of maintaining strict adherence to one's primary position.

Springboard

Distribute Worksheet 1. Read directions to class and allow students adequate time to work in groups or individually.

Procedure

- Discuss answers to Worksheet 1
- Teacher will list and explain social relationships.
- Teacher will distribute Worksheet 2. Read with students and discuss.

Summary/Application

Refer to **aim**. How do these relationships make society more ordered?

- These relationships serve the moral good because each member of society has a specifically defined role.
- If everyone fulfills his/her obligations and has models to follow, then role expectations will limit conflict and ambiguity.
- Review Worksheet 2, Who Was Confucius and What Was Confucianism, and answer the following questions:
    - Why was the time period in which Confucius lived conducive to the development of a new philosophy?
    - What were three of Confucius' major beliefs? Do you think his beliefs were beneficial? Explain.
    - Why do you think Confucius never secured a position as a political advisor?
    - In your opinion, was Confucius a success or a failure? Explain your answers fully.

WORKSHEET 1: Introduction: Understanding How a Society Functions

Directions

Pretend you are elected the new ruler of a new land. No previous government has existed. How would you rule over this new land? Be sure to explain your reasons and justify your responses. Following are a list of questions to help guide you. Explain your answers thoughtfully and in complete sentences.

1) What would be the primary (most important) goals of your society?

2) How would you implement (put into practice) these goals?

3) What is the most effective way to make a child an ethical and moral being? In other words, what motivates one child to be good and another child to be bad?

4) What is the function of the ruler in your society? Would the ruler make all the laws or designate roles to a legislative body? Who would enforce your goals?

WORKSHEET 2 : Who was Confucius and What was Confucianism?

Who Was Confucius?

Confucius, or Kung Tzu (Master Kung) is best known as a teacher and a philosopher. The influence of his teachings on China's social and cultural development is enormous. However, to better understand Confucius, we must first look at his own life and the time period in which he lived.

Confucius lived during a period of great turmoil near the end of the Eastern Zhou Dynasty. His dates, 551 579, coincide with a period in China's history when many independent feudal states were engaged in conflict and warfare. Nevertheless, Confucius continued to promote his philosophy, in hopes that he could help stop the fighting.

Confucius lived in the state of Lu in China's northeast near the Shantung peninsula. Throughout his life, he attempted to obtain a position as a political advisor. His goal was to become an official of the court, and apply his teachings on morality and ethics to the activities of government. By so doing, Confucius believed that he could help the ruler better govern and create a more prosperous state.

However, Confucius was unable to obtain any high government position. In fact, he was repeatedly turned down as an advisor in one state after another. Eventually, Confucius returned to his native state of Lu where he retired. Despite the setback of never achieving a high position, Confucius continued to teach as a private instructor. He was able to gather a following of students and begin the process of spreading his ideas. Unfortunately for Confucius, he never lived to see the impact of his philosophy. He ultimately died believing that he was a failure.

What Is Confucianism?

Confucianism is the active application of Confucius' teachings to everyday life. Although Confucius never wrote any of his teachings down, his students recorded his teachings and their conversations with the Master in a book known as the *Lun Yu* or *Analects.* As a result, the teachings of Confucius became widely know, and eventually were adopted as the official system of education during the Han dynasty (206 B.C. - 220 A.D.).

Many of the ideas which Confucius emphasized were directly related to the lives of ordinary people. His ideas on filial piety (respect for elders), government, righteousness, and knowledge, all helped guide people to create a moral and ethical society.

Confucius' teachings placed emphasis on the need for learning and education. Confucius believed people were products of their environments and that through education people could improve themselves. How ever, Confucius recognized that each person has their own characteristics, and therefore needs to find his or her own way through the learning process. As a result, *The Analects of* Confucius can be used as a guide to conducting proper behavior for individuals, but do not necessarily apply equally to all members of society.

As a philosophy, Confucianism proved to be one of the greatest influences upon the long development of Chinese society and culture.

Chapter 1 How do the Analects embody the ethical framework of Confucian thought?

Filial Piety

Aim

To what extent is filial piety a foundation for a moral society?

Performance Objective

- define filial piety and apply interpretation skills through cartoon analysis.
- evaluate the merits of a society based on filial piety through debate and discourse
- assess the concept of filial piety

Teacher Tips: *A reflective journal* encourages students to make connections to their personal lives. On the right, students may record "How I feel," "What I learned" or " Overall Response."

Teacher Background

In the hierarchy of social roles, the parent-child relationship is an extremely important component for the maintenance and perpetuation of a well ordered society. They are reciprocal. The father's duty is to the son as the son's duty is to the father. However, this does not mean that they are equal. Filial piety is the devotion of a child to his/her parents and family members. Filiality is significant because it is the first role a child plays in life. *If a child can master his/her first role, then he/she can master every role. Filiality's ultimate goal is to teach a generation how to cooperate effectively so that they can be virtuous model citizens later in life.*

Springboard

Read the following passage from the *Analects* with the students:

- *The Governor of She said to Confucius, "In our village there is a man nicknamed 'Straight Body.' When his father stole a sheep, he gave evidence against him. " Confucius answered, "In our village those who are straight are quite different. Fathers cover up for their sons, and sons cover up for their fathers. Straightness is to be found in such behavior.*

- When complete, engage students in a debate regarding the behavior of Straight Body. Be sure to discuss the five relationships and the problems of conflicting roles.

Procedure

- Based on the "stolen sheep" story, ask what filial piety means? Define filial piety.
- What do the following cartoons tell us about filial piety?
- What does the scenario in Book IV, Chapter 19 tell you about filial piety?
- What does the scenario in Book II, Chapter 7 tell you about filial piety?

Summary

Refer to **aim**. The teacher will elicit ideas from students by having them give some reasons why it is important for children to listen to their parents and some reasons why it may not be important to listen. For example, according to Hsun Tsu, a later Confucian who believed that the only standard for right and wrong is convention, there are some reasons why a son is justified if he is unfilial. In his essay on "How to be a good son?" Hsun Tsu wrote, "A son may be unfilial if his parent's decision will bring him shame, if his parent's decision will bring him harm, and if his parent's decisions will make him behave like a dumb beast."

Application

In a minimum of one page, describe your relationship with your parents. Are you a filial son or daughter? If you are, explain how being filial affects your life as a teenager. If you are not filial, justify the reasons why you are unfilial, then describe the ways in which acting filial might change your family life.

Or

Complete the following journal entry. Divide your paper in half. On the left side, record your description of your relationship with your parents or guardians. On the right, record your emotion response to the description.

Chapter 2

How does Confucianism affect behavior, attitudes, and beliefs?

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Moral Superiority

Aim

According to Confucius, what two factors shape a morally superior human being?

Performance Objective

- define benevolence and righteousness
- identify that education and environment are the two factors that shape moral character and virtue
- analyze, through writing, if education and environment can shape a person's moral character today.

Teacher Background

According to Confucius in Book 17, chapter 2 of The Analects. All men are alike by nature but because of differences in education and environment, their differences become more and more important. Thus, if all men are alike by nature, then everyone has the potential to become a sage or a chun-tzu; however, one should note that reaching sagehood is not easy. Even Confucius did not regard himself as a sage. He was only elevated to sagehood by his disciples.

Chun-tzu means "son of a ruler" or "gentleman. " Before Confucius, a chun-tzu)f was a hereditary nobleman. In Confucian times, a ***chun-tzu*** *was defined not in terms of rank but in terms of virtue. According to Confucius, if a superior man abandons virtue, he cannot fulfill the requirements of the name. The* ***chun-tsu*** *was supposed to, "guide his conduct in accordance with the dictates of a moral sense that discriminate right from wrong. Because the people respond to virtue and seek to emulate it, his presence is the antidote to troubled times. Only through self-cultivation of virtuous models, can one become a* ***chun-tzu****. Strength, cleverness or noble birth will not qualify him for the same high position, for people are not attracted to these qualities and will not try to emulate them. " Consequently, in order for one to become a chun-tzu, one must first be ethically good or benevolent. Then one can acquire knowledge through education and wisdom through experience.*

Springboard

"Is everyone equal or are some people more superior than others? If some people are superior, what qualities do you think make someone more superior?"

Procedure

Hand out WORKSHEET 1 "A Superiority Complex" and give students time to discuss each scenario. The answers are located on a separate sheet.

Summary

Refer to aim. According to Confucius, the two factors that shape moral character are education and environment. Do you agree with the concept that anyone can become a **chun-tzu**?

Application

Using the cartoon listing nine things a gentleman should ponder (Book XVI, Chapter 10), choose the three wisest pieces of advice. Justify your answers. If you think Confucius left out valuable advice, what is it and why do you think it is just as valuable?

WORKSHEET 1: "A Superiority Complex"

Directions

According to Confucius, one of the persons below is superior to the other. Choose who conforms to the Confucian ethic and try to explain your reasoning.

Scenario 1

Jane chooses to associate only with students who listen to alternative music and speak and act like she does. She has no interest in getting to know those who are different from her.

Cindy never judges people on the basis of their looks or how they act. She is always eager to meet and speak to new people.

Scenario 2

Larry reads and studies all the time, but he rarely thinks about what he has read.
Joe is always thinking, but he never reads or studies.
Jamal reads and studies and always allows himself substantial time to think about what he has learned and how it affects his life as well as others.

Scenario 3

Both Rita and her friend Jessica disagreed with their teacher's viewpoint, but when voicing their opinion, both of them were rude and disrespectful. When asked to apologize both girls refused on the grounds that they had a right to their opinion. Later, Rita realized that she was wrong to have been disrespectful. People can disagree and still be cordial, so she apologized to the teacher for her disrespectful conduct. Jessica, however, still believed she was right and refused to apologize.

Scenario 4

James and Frank both saw an elderly woman drop her wallet getting off of a bus. When they looked inside they found $ 100.00 in cash and credit cards. James wanted to return the bag to the woman, but Frank wished to keep the money. Eventually, James succeeded in convincing his friend to return the wallet but it was at the expense of their friendship.

Scenario 5

Katherine and David competed for the valedictorian of their high school in a debate. When asked the same question, David made up a story pretending to know the answer. Katherine simply told the audience she did not know the answer.

Scenario 6

Saraya and Natasha were best friends. Every day both Saraya and Natasha's family ate dinner at the same time and expected both girls to be there on time. Both girls made the high school cheerleading squad, but Natasha quit because she could no longer eat dinner with her family. Saraya insisted dinner with her family was less important than cheerleading.

Answers to Worksheet #1 " A Superiority Complex"

Scenario 1
Confucius said, "The superior man is impartial and not biased. The petty man is prejudiced."

Scenario 2
Confucius said, "Reading and studying without thinking is futile labor and thinking without reading and studying is perilous."

Scenario 3
Confucius said, "The man who can perceive his own faults and reproach himself is a benevolent man."

Scenario 4
Confucius said, "The gentleman understands what is moral. The small man understands what is profitable."

Scenario 5
Confucius said, "Knowledge is to recognize when you know a thing and to recognize when you do not know a thing."

Scenario 6
Confucius said, "Action by goodness issues first from oneself...could it issue first from others? If it is not ritual, don't look at it; if it is not ritual, don't listen to it; if it is not ritual, don't say it; if it is not ritual, don't do it. Filiality and obedience to elders are the roots of righteousness.

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Ritual

Aim

To what extent is ritual a foundation for a moral society?

Student Performance Objective

- define the term ritual in the context of Confucian social interaction
- identify, describe, and analyze a ritual activity
- apply interpretation skills through cartoon analysis
- observe and write an analysis of an example of ritual activity from their lives

Teacher Background

One of the most important concepts in Confucian thought, is li or ritual. Confucius' emphasis on li may have come from his insistence on looking back into the past to find examples of proper behavior. As a result, we can assume that ritual activity predated Confucius and may have developed over a very long period of time prior to the late Zhou dynasty. Nevertheless, Confucius utilized li as a major component of his philosophy. Dr. Robert Eno has characterized li as robotic in nature, meaning that people who perform U do so mechanistically without questioning what they do. Students, who have often times been characterized as robotic, may be well suited to comprehend li as a system of behavior. One only need think about the many behaviors which students seem to perform mechanistically: doing the pledge of allegiance, eyeing the clock just prior to the ringing of the bell, etc. Therefore, students' ability to grasp such notions as acting Like a robot should not prove to be an obstacle, but a mechanism for better understanding Confucianism. Confucius saw B as a positive feature for society. Ritual activity could web people together through their interactions (interactions based on 11). The result would be a shared sense of community or synchronicity which would help to create a common ground on which to build a moral society. Most importantly, ritual activity was a form of expression that could not be deceptive - the act was clearly defined and if orchestrated properly, according to li, would facilitate honest and accurate communication, and although it could appear to be repetitive, it was for Confucius, the means of communication which got things done.

Springboard

Have two people perform a common, yet formal, situation, such as inviting a teacher to your house for dinner. One person should act as host, the other as guest. Each person should recite from a script prepared beforehand (it may prove beneficial to perform this with another teacher in front of the students, rather than ask for volunteers). On completion, ask students to record several examples of rituals. Possible examples could be: initial greeting/handshake, host pulling out a chair for guest, guest bringing a gift host pouring coffee, guest offering to help clean up, and a variety of issues related to small talk and how it can be ritualistic. Then, elicit examples from students and record them as a class. Finally, complete the debriefing process by defining ritual.

Procedure

- Based on the demonstration, how does ritual affect the daily lives of people?
- What do the cartoons tell us about ritual.

Book III, Chapter 17

Possible Responses: Although Zi Gong is concerned for the life of the sheep, Confucius believes that the most important thing in society is performing ritual. Confucius is very traditional, you must follow established rules, even if it means taking the life of an innocent animal. Ritual is paramount!

Book XII, Chapter 1

Possible Responses: Benevolence is overcoming your desires and observing rites in living. You must overcome your desires alone, no one can help you do it - you must do it for yourself You must live by rites to achieve benevolence: don't look, listen, speak or act unless it is when performing the rites. Otherwise, you are not benevolent. You also have to practice to make perfect - it will take time.

Book XII, Chapter 2

Possible Responses: Rituals take the form of actions towards other people. Treat them like an honored guest, treat your employees as if they are important, and don't do anything that people could criticize you for later. Most importantly, you can use a variation of the golden rule - "do unto others as you would have them do unto you" - this is a variation of the Confucian phrase - "do not do to others what you yourself would not like done unto you."

Summary

Refer to aim. The teacher will elicit ideas from students by having them generate a list of ritual activities that they, as Americans, engage in on a regular basis. The teacher may wish to use American holidays as an illustration for students: Christmas and Thanksgiving are examples of ritualized activities that we, as Americans have practiced on an annual and regular basis. Emphasis should be placed on how these ritual activities encourage us to act in certain ways: politeness, respect, courtesy (moral behaviors). These examples can help students to better understand the concept of repetition-of-ritual as practiced by Confucians, while simultaneously illustrating the similarities which all cultures share in their ritualized (moral) activities.

Application

Students will identify a place where they can observe and record an example of ritual activity (home, school, the mall, etc.). They must record at least five actions that can be described as ritualistic. They must then recreate the ritual behavior by writing a brief description of the ritual/event observed. Students will then decide if their observed ritual is a positive or negative example of ritualized behavior in our society (is it moral or immoral?). Students should also discuss the degree to which ritual activities in general can improve society or be an obstacle to social development.

Chapter 2

How does Confucianism affect behavior attitudes and beliefs?

Government

Aim

In what ways do Confucius' ideas about governing lay a foundation for a moral society?

Student Performance Objective

- identify Confucius' view on the role of a government leader
- examine the role of moral example setting, in a Confucian government and its role in current American government practice
- evaluate the ramifications of moral direction giving at the government level
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Teacher Background

The relationship between the ruler and the subject is one of the most important in the Confucian system. As in the other relationships, the superior element (ruler) models moral behavior or the inferior (subject). Thus it is the responsibility of the ruler to act morally as an example to his subjects rather than to autocratically make the choice that would reserve his own power. In traditional interpretations, there is a fusion between the political and moral realms of behavior of a correct ruler. In other words, actions taken will be the "right choices in the interest of humanity as well as in the best interest of the state. Significantly, the ruler uses his behavior, based on traditional rituals, rather than specific laws to influence people. Confucius believed that laws, particularly those based on rewards and punishments, were not effective catalysts to the moral behavior of a population because they emphasize the wrong motivation for behavior, i.e., to avoid punishment. Similarly, Confucius believed that laws could not apply effectively to the conditions of an ever-changing society, and thus he emphasized situational behavior modeling based on ritual, instead.

Confucius' idea of the moral leader acting in the best interests of his people coincides with an earlier Chinese concept of the "Mandate of Heaven. " The Chinese believed that heaven (sometimes but not always in the form of anthropomorphized nature gods) granted the ruler his power and as long as he *ruled morally, the dynasty would remain intact. If a ruler failed in his duties to the people, they had the right to rebel and "heaven " would often send signs such as a flood or famine to confirm the people's dissatisfaction with a ruler. A new dynasty would then rise to take the place of the old. Note, this dynastic cycle did not have a democratic phase as in the American conception of elections.*

In terms of practical application, the ruler's main function was to educate and transform the people. Rulers who adopted Confucianism set up bureaucracies to take care of the practical matters of state. Entrance to the civil service depended on exams based on mastering (primarily through memorization) the classical Confucian texts. Clearly, there were some rulers who claimed to be Confucians while not ruling completely in a moral way. Scholars continue to debate Confucius' advice to his followers who found themselves advisors in the courts of immoral leaders. Some understand Confucius to have advocated a complete withdrawal from politics, until a moral ruler came to power, while some scholars read the Analects to suggest that the advisors should hang around the palace, hoping to influence the corrupt ruler to change his ways.

Springboard

- Draw on current events to develop a list of names of officials involved in recently publicized scandals. Write on chalkboard.
- What do these names have in common?
- How do you feel when you hear about a politician who used drugs, had an affair, or misused funds?
- Do you expect our elected officials to set good moral examples?

Procedure

Teacher will introduce Confucius' view on the role of government, as illustrated in Book XIII Chapter 6, Chapter 13.

- What does Book XIII Chapter 6 tell you about governing?
    - Possible responses: subjects will only obey a ruler who acts properly; the ruler's behavior is more important than his orders (laws).
- What does Book XIII Chapter 13 tell you about governing?

    - Possible responses: setting a good example is the best way to influence people's behavior.

- Teacher will divide students into cooperative learning groups and distribute one "moral dilemma" scenario to each group. Students will discuss how a Confucian ruler would respond to the scenario, and then have a representative share answers with the class. If time permits, students can design their own cartoons or develop skits to illustrate the scenario.

Possible Scenarios:
As a senator you must run for reelection every six years, a very expensive proposition. A friend from college works at the I.R.S. and offers to play with the computer there so you don't have to pay thousands of dollars in income taxes and can spend the money on your campaign instead. What should you do?

You are the mayor of your town. You really want your best friend, Ms. A, from high school to become your new deputy mayor, because you think you will work well together and accomplish a lot for your town. However, Ms. A is running against a very well-qualified and popular opponent, Mr. B. You happen to know that Mr. B smoked SOMETHING in college. Should you use your position as mayor to smear Mr. B's public image and help your friend, and Ms. A?

As the governor of a large state, you are a very busy person and do not have time to take care of keeping your house in shape, doing the laundry, and mowing the lawn. Instead, you hire some new immigrants who don't speak English very well to work at the governor's mansion. However, because of the budget crisis in your state, your salary has been cut so much that you cannot afford to pay your mansion workers a decent salary. What should you do?

Summary:

Refer to aim. According to Confucius, the two factors that shape moral character are education and environment. Do you agree with the concept that anyone can become a **chun-tzu**?

Application:

Refer to aim, "In what way do Confucius' ideas about governing lay the foundations for a moral society?" Ask students to respond in their own words, based on what they have learned. Possible answers should include that by modeling moral behavior at the highest levels, government officials give subjects strong examples to follow, to further support the examples given at home. Proper behavior on the ruler's part, particularly in the case of interpersonal relations, inspires trust from subjects.

Book II, Chapter 3:

1. What are the two ways of governing mentioned in this cartoon?

2. Which way do you think is most effective?

3. What is the difference between shame and guilt?

4. Which would you rather experience, shame or guilt? Why?

Book XII, Chapter 7:

1. According to Confucius, what are the three things necessary for a successful government?

2. Why does Confucius say that it is more important to keep the trust of the people than arms for defense or food?

3. Do you agree with Confucius' order of importance? Why or why not?

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Legalism

Aim

How did Legalism affect Chinese thought?

Performance objectives:

Students will be able to:

- Define legalism
- Identify when and why legalism emerged
- Identify the major figures from the Legalist school
- Compare and contrast Legalism and Confucianism

Teacher Background

Confucius believed that the motivation behind moral actions must be moral. If a person acts morally because he/she is coerced by fear then the person is not benevolent. Thus, laws do not develop moral character. Moreover, according to Professor Chad Hansen, because laws are fixed, they encourage disputation. Every law has interpretive ambiguities. Some person must determine whether any specific action violates the words of law. Litigation is therefore inevitable. Confucius' goal was to eliminate litigation, not encourage it. The self-regarding person will cultivate cleverness at litigation to avoid punishment. He will argue that the law does not apply to his case. Laws will then need to become more detailed and complex resulting in an endless cycle of more laws, more lawyers, and more litigation. The society with too much litigation is a society with too many crimes. (Hansen, A Daoist Theory of Chinese Thought, p. 64-65) Unfortunately, though Confucianism failed to unify China during the Chou period A protracted civil war referred to as the "warring states period" emerged from c.300 to 200 B.C. during which hundreds of individual states fought one another for power. The result was political consolidation under the harshest of regimes, the Qin. According to Hansen, "the Qin empire marks the beginning of China's philosophical dark age." (p. 344) A century of chaos had allowed apolitical movement o unbeatable military force to impose itself on the entire Chinese world. (More information on student Worksheet)

Springboard

Teacher will enter the classroom and present five new classroom rules. These rules should be very strict, more so than usual. Students will be introduced to each new rule and the consequences associated with not obeying them. After introduction is complete, a brief discussion should follow focusing on the following question: why would some students obey these rules while others might not? Possible responses could focus on students' fear of punishment. By emphasizing this rule by law, and its punishments, the teacher will be able to make comparisons with the rule by proper behavior and moral conduct associated with Confucianism.

Procedure

Students will read WORKSHEET #1 "Legalism."

Summary:

Refer to aim, Why did legalism emerge and how did it affect China? Based on their reading, students will answer the question at the end of WORKSHEET #1.

Application:

Which ethical system (Confucianism or Legalism) serves the best interest of the people? Why?

WORKSHEET 1: Legalism

Confucianism failed to unify China during the Chou period. From 300-200 B.C. a protracted civil war called the warring states period began. The result was political consolidation under a very harsh regime. Legalism, which is rule by law, replaced Confucianism, which was rule by man through virtuous example.

The premise underlying Legalism is that human nature is evil and had to be controlled. The only way to control human behavior was through commendation (reward) and chastisement (punishment), to be given out by the ruler. Its goal was to strengthen the state. Humanity, benevolence and righteousness should be discarded and Confucians should be arrested and killed.

"Legalism is not a movement in philosophy. Therefore, the Qin period is often referred to as China's "philosophical Dark Age." Legalism is not concerned with truth. It is not reflective thinking on the great individual and social problems of life nor does it seek the general principles under which all facts can be explained. It is simply a system of methods and principles for the operation of the state, and even the state is given the barest ideological foundation. Legalists were content to justify their system by the single comment: "It works." (Mote, Intellectual Foundations of China, p. 107)

Perhaps the most important and interesting of the early Legalist is Lord Shang. As chief minister in Qin between 361 and 338, he launched the state on a successful course toward wealth and power that led directly to the foundation of the Qin Dynasty in 221 B.C. As minister, Lord Shang rewarded those who served the interests of the ruler. The reward in Qin was to work for the state, continually moving upward in rank, whereas in Confucianism the reward was sagehood. Rewards were few while punishments were severe and frequent. Lord Shang gave rewards to males who were successful in battle. He measured their success by the number of heads decapitated. Unlike Confucius' subjective standards for merit, this was objective standard for merit and advancement.

From an intellectual point of view, the most important of all Legalists is Han Fei Tzu. Han Fei Tzu was an ex-Confucian and one of the most impressive political thinkers of all times. He was a member of the ruling family of the state of Han. Because of a speech impediment, Han Fei Tzu expressed himself mostly in writing. He studied with the Confucian scholar Hsun Tzu. Han Fei Tzu really wanted to strengthen the ruler's control of his native state of Han. He made several recommendations to the ruler in several long essays but was ignored. Eventually, he was sent as an ambassador to the state of Qin whose ruler liked his ideas and offered him a government position.

According to Han Fei Tzu, in antiquity men could afford to be kind and polite because there were not too many of them. During the Qin dynasty, however, Han Fei Tzu believed men were selfish, vicious and unrighteous and that given the opportunity they would overthrow the ruler. Therefore, ordinary males could not serve the ruler. They had to be eunuchs. To be promoted, they had to produce the genitalia. Additionally, Han Fei Tzu believed that scholars should be punished and put to useful work, because the larger the number of citizens who study the less there would be to raise food and make the state strong. Moreover, in the state of an intelligent ruler, there are no books, but the laws serve as teachings. Rulers who honored the learned and virtuous undermined their own authority.

Even within the family Han Fei Tzu believed selfseeking is the rule. "When a boy is born," he wrote, "the father and mother congratulate each other, but if a girl is born they put it to death.... The reason for this difference in treatment is that the parents are thinking of their later convenience and are calculating what will ultimately bring them profit." (Creel, p. 160)

Han Fei Tzu devised a system of punishments that would deter anyone from committing a crime. For example, if one member of a family committed a crime and another member did not denounce it, the other member was guilty of the same crime. Being unfilial was a crime against the state. If any individual committed treason, punishments could be any
of the following: enslavement, being cut up into a thousand slices, being cut at the waste, or execution in the market place.

Ultimately, Han Fei Tzu was a victim of his own ideology. A jealous peer and former co-student, Li Su, convinced the ruler that Han Fei Tzu was plotting to overthrow him. As a result, like Lord Shang, Han Fei Tzu was ripped to pieces by chariots in 233 B.C. Ironically, Li Su was cut in half at the waist after a eunuch revealed his plot to overthrow the ruler. Legalism itself came to an end when desperate masses overthrew the ruler of the Qin dynasty. The Qin dynasty lasted only a short fifteen years. However, Legalism left an indelible mark as later dynasties incorporated many of its ideas into their practices.

Questions

1) What is Legalism? What were some Legalist beliefs?

2) Why did Legalism emerge in China?

3) Who were the primary figures from the Legalist school of thought? How were they victims of their own ideology?

4) How does Legalism differ from Confucianism?

5) Why do you think the Qin dynasty is often referred to as China's philosophical dark age?

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Teacher Tips: See section on cooperative learning In the Teacher's Guide located in the beginning of this book.

Legalist Society

Aim

How can we evaluate Legalist society based on the writings of Han Fei Tzu and others of the time?

Performance objectives:

Students will be able to:

- read and interpret selected passages from primary sources
- rewrite selections from Han Fei Tzu in modem English
- defend their group's selection and interpretation to the class hypothesize about life in a Legalist society
- evaluate the advantages and disadvantages of a Legalist regime

Teacher Background

The Han Fei Tzu is a collection of writings attributed to Han Fei Tzu, an official in the state of Qin who was forced to commit suicide in 233 B. C. Following Han Fei Tzu's own advice, the Qin emperor did not trust his minister. Historian H G. Creel explains that some of the essays in the Han Fei Tzu may have been written later by his followers. While pointing out that the book "must therefore be used with care, " Creel maintains that the Han Fei Tzu "gives us our most complete and mature picture of the Legalist philosophy" (Creel, p. 157). The Historical Record is a collection of documents written during the Han Dynasty which succeeded the Qin. The Biography of Li Su includes some writings of Li Ssu who was once a fellow student of Han Fei Tzu and later played a role in causing his death.

Springboard

If you were studying about the American Revolution, how could the diary of a British soldier help you? How would this diary account differ from the account in your social studies textbook?

Procedure

- Teacher will divide students into cooperative learning groups and distribute one passage (drawn from WORKSHEET #1) to each group.
- Students will assign rules to group members: reader, definition checker, writer/recorder, presenter.
- Students will read the passages, rewrite them in their own words and decide what they think the main points are. Each group member must complete WORKSHEET #2.
- Student representatives from each group will present their passages to the class, reading the original and their interpretations.
- Teachers will lead students in composing a class list of generalizations about Legalist society, based on what they have learned from the documents. (possible answers include: strict, limiting, organized, and stratified)

Summary:

- Refer to aim. How can we evaluate Legalist society based on the writings of Han Fei Tzu and other legalisms?
- Teacher will lead students in a discussion of the advantages and disadvantages of a legalist society, based on what students learned from the documents.

Application:

Distribute WORKSHEET #3. Ask students to read the story "Nieh Yi-tao, the Magistrate" and answer the questions.

WORKSHEET 1: Legalism : Primary Sources

#1 -The Two Handles "The means by whereby the intelligent ruler controls his ministers are two handles only. The two handles are chastisement and commendation. What are meant by chastisement and commendation? To inflict death or torture upon culprits, is called chastisement; to bestow encouragements or rewards on men of merit, is called commendation.... Now supposing the lord of men placed the authority of punishment and the profit of reward not in his hands but let the ministers administer the affairs of reward and punishment instead, then everybody in the country would fear the ministers and slight the ruler, and turn to the ministers and away from the ruler. This is the calamity of the ruler's loss of the handles of chastisement and commendation."

Source: The Complete Works of Han Fei Tzu, pp. 46-47

#2-Scattering Ashes "...Therefore according to the laws of Lord Shang, there was corporal punishment for those who scattered their ashes into the streets. Now the scattering of ashes is a small offense, whereas corporal punishment is a heavy penalty. Only he who is capable of conducting far- reaching supervision for light offenses is an intelligent ruler. For when supervision is far reaching even for light offenses, how much more will it be so when there is a serious offense! And thus the people will not dare to violate (the laws)."

Source: China's First Unifier: A Study of the Ch'in Dynasty As Seen in the Life of Li Ssu, p. 40

#3-Cutting Off Heads "...According to Lord Shang, 'who cuts off one head in war is promoted by one grade in rank, and, if he wants to become an official, is given an office worth fifty piouls; who cuts off two heads in war is promoted by two grades in rank, and, if he wants to become an official, is given an office worth one hundred piouls.' Thus, promotion in office and rank is equivalent to the merit in head-cutting. Now supposing there were a law requesting those who cut off heads in war to become physicians and carpenters, then neither houses would be built nor would disease be cured. Indeed, carpenters have manual skill; physicians know how to prepare drugs; but if men are ordered to take up these professions on account of their merits in beheading, then they do not have the required abilities ......

Source: The Complete Works of Han Fei Tzu, pp. 215- 216

#4-Mutual Responsibility Spy System "...His decree ordered that people be organized into groups of families, which should be mutually responsible for each other's good behavior and share each other's punishments. Anyone who did not denounce a culprit would be cut in two at the waist; anyone who denounced a culprit would receive the same reward as if he had cut off the head of an enemy soldier; anyone who harbored a culprit would receive the same punishment as if he had surrendered to the enemy ......

Source: The Historical Records (Han Dynasty) in H.G. Creel, Chinese Thought from Confucius to Mao Tse-tung, p. 153.

#5-Do Your Job Correctly "...Whenever a minister utters a word, the ruler should in accordance with his word assign him a task to accomplish, and in accordance with the task call the work to account. If the work corresponds with the task, and the task corresponds with the word, he should be rewarded. On the contrary, if the work is not equivalent to the task, and the task not equivalent to the word, he should be punished ... [For example] Once ... Marquis Chao of Han was drunk and fell into a nap. The crown-keeper, seeing the ruler exposed to cold, put a coat over him. When the Marquis awoke he ... asked the attendants, 'Who put more clothes on my body?' 'The crown-keeper did,' they replied. Then the Marquis found the coat-keeper guilty and put the crown-keeper to death.... Not that the Marquis was not afraid of catching cold but that he thought their trespassing the assigned duties was worse than his catching cold.... If everyone has to do his official duty, and if whatever he says has to be earnest, then the ministers cannot associate for treasonable purposes."

Source: The Complete Works of Han Fei Tzu; pp.48-49.

#6-Human Nature and Government "...The sage, in governing a state, does not trust men to do good of themselves; he makes it impossible for them to do wrong. In an entire state you could not find ten men who can be trusted to do good of themselves, but if you make it impossible for the people to do wrong the whole state can nevertheless be kept in order. A ruler must concern himself with the majority, not with rare individuals. Thus he takes no account of virtue, but concerns himself rather with law."

Source: The Complete Works of Han Fei Tzu, in H G. Creel, Chinese Thought from Confucius to Mao Tseung p. 165.

WORKSHEET 2: Legalism : Primary Sources

(Note: each group member must hand in a neatly completed copy of this Worksheet)

Group Members	Role Assigned

I. Read the passage aloud as a group. Rewrite the passage in "modem" terms you think your classmates will understand.

II. New Vocabulary Words List at least three new vocabulary words you found in your passage, with their proper definitions. Make sure the definition you find in the dictionary makes sense in the context of the passage.

III. What do you think the main points of your passage are? List two or three in complete sentences.

IV. After reading your passage, what generalizations can you draw about what life must have been like in a Legalist society?

WORKSHEET 3: Nieh Yi-tao the Magistrate

Nieh Yi-tao, a native of the Chiang-hsi Circuit*, was the magistrate of a certain county**. Early one morning, a vegetable peddler went to the market to buy vegetables. While on his way, he accidentally found a bundle of paper money. At the moment, it was not yet dawn. He hid himself in an out-of-the-way place and waited. When dawn came, he counted the money. The value of the bills was equivalent to fifteen taels of silver. There were some bills in the denomination of five thousand in cash in the bundle. The vegetable peddler took one out, bought two thousand in cash worth of meat and three thousand in cash worth of rice, placed them in the baskets hanging on his shoulder pole, and returned home without buying any vegetables.

When mother saw that there were no vegetables, she asked him about it. He replied, "Earlier I found these bills on my way to the market. So I bought some meat and rice and came home." "You are lying to me," the mother said angrily. "People would drop one or two bills but not a whole bundle of them. You must have stolen them. If you've indeed found them, you should return them." She admonished him over and over again, but he would not listen.

"If you won't do as I say, I'm going to report the case to the authorities," she said finally. "The money is something I picked up on the street," the son said. "I don't know whom to return it to."

"You can wait at the place where you found it," she said. "When the owner of the money comes and looks for it, return it to him." Then she added. "Our family has never had the money to buy so much rice and so much meat. Now suddenly, you found this money; it does not bode well."

The son took the money to the place where he found it. The vegetable peddler was just a simple villager; he did not even ask the man how much money he had lost but simply said: "Your lost money is here" and returned it to him. All the bystanders asked the owner of the money to reward the peddler. But the owner was stingy and did not want to do it. Instead he said, "The money I lost is equivalent to thirty taels of silver and half of it is still missing. How can I reward him?"

A quarrel broke out on the difference between the sum of the money lost and the sum found, and the case was brought before the local authorities.

Magistrate Nieh cross-examined the peddler and found his testimony quite trustworthy. Then he secretly summoned the mother, asked her the same questions, and found her answers matched her son's. Consequently, he ordered affidavits to be made of the testimony by both parties. The owner affirmed that he had indeed lost a sum of money equivalent to thirty taels of silver, while a the peddler's version stated that he had in fact only found a sum equivalent to fifteen taels. After viewing the affidavits, the magistrate anounced the verdict: "If this is the case, the money found is not the money lost. The fifteen taels of silver must be a gift from Heaven to a virtuos mother for her livelihood in her old age." He gave the money to the mother and son and ordered them to leave. "You must have lost your thirty taels of silver somewhere else. Go and look for it yourself." Then, with a harsh voice, he ordered the man to leave. People who heard about the incident were all satisfied with the settlement.

Source: Traditional Chinese Stories: Themes and Variations,- Edited by Y W. Ma and Joseph S.MLau Columbia University Press, 1987

Discussion/Homework Questions

- What is the misunderstanding between the vegetable peddler and his mother?
- What is filial piety? Explain how the story demonstrates the concept of filial piety.
- Do you agree with the magistrate's decision? Why or why not?
- What does the story illustrate about the value of honesty in traditional China?
- How does the story include elements of both Legalism and Confucianism?

*Chiang-hsi Circuit in Yuan times is equivalent to the area along the Yangtze River in the northern part of the present Kiangsi Province.

**In the present text there are two blank squares before the word county; presumably the name of the county was given in the original edition.

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Culminating Group Activity

Aim

To what extent can an understanding of Confucius and Legalism enable us to become better citizens?

Performance objectives:

Students will be able to:

- adapt their understanding of the principles and implications of Confucianism or Legalism to create an appropriate program of leadership for an American President in the year 2000.
- collaborate in groups, in order to complete the assignment
- defend their program orally as teams
- debate the merits of each philosophy as a governing system
- conclude that aspects of each of the two philosophies ideally would be combined to create a governing system

Procedure

- Divide students into groups representing Confucianism and Legalism. Each group should have four or five members.

- Distribute "Student Directions" Worksheet and have students read, or read together as a class to clarify directions and program components.

- Have students assign roles to group members.

- Allow students at least three class periods to work on their presentations. Teacher should circulate to answer questions and keep students on task.

- Groups make presentations in 1 or 2 class periods Assign students to debate Confucianism v. Legalism. Teacher would act as moderator. The debate could be in formal style or could consist of informal questions from the teacher and opposing team.

- Assign WORKSHEET #2

WORKSHEET 1: Culminating Group Activity: Student Directions

Setting

A New Program for an American President

It is the year 2000. The new President

________________(insert teacher's name here) is putting together a cabinet of advisors. The country is in a state of crisis. Hopelessness and unemployment are major problems in both urban and rural areas. As a result, violence has become the norm. Children show no respect for authority at home or in society, and the previous administration's efforts to restore peace, harmony, and prosperity have failed. President ________________ has invited you, as the brightest minds of the nation, to propose practical, long-term solutions to eradicate these social evils.

With your group, develop a philosophical program to advise the president. Your presentation should be based on your study of the two important early Chinese philosophies, Confucianism, and Legalism. Adapt one of these philosophies to help the President face the problems of the twenty-first century.

Project Components

1. TEXT- Create a TEXT for your philosophy. Include in it your major beliefs, making sure to use the Chinese philosophy you have been assigned as a model.

Some important questions to address:

- How would the government be structured and function?
- What is the role of the leader or leaders?
- What is the role of laws? What are some examples of laws?
- What is the role of rituals? What are some examples of rituals?
- Why is your system the most appropriate for solving the country's current problems? (This is called a RATIONALE)

Text Format

Be creative, accurate, and neat (Proof read!!!).

2. NAMES-Make up a founding sage of your philosophy, and give your philosophy a name:"________________________ ism"

3. PRESENTATION-CONVINCING SPEECH - Present your philosophy and rationale to the President. Remember to have appropriate respect, and to speak slowly, clearly, and loudly.

4. QUESTION AND ANSWER PERIOD-You will be asked questions by the "President" and the opposing team. When it is your turn to ask questions to the opposing team, remember to be calm, respectful, and polite.

Group Roles

The ideas of all group members should be combined in the development of your philosophy. In addition, these roles should be assigned:

- note-taker(s)
- text designer(s)
- presenter(s)
- motivator/director
- debate speakers/question answerers

Assessment

Your grade will be a combination of individual and group effort.

- individual contribution to group effort during planning
- individual follow-up essay
- group grade for presentation and text

WORKSHEET 2: Follow Up individual writing Assignment

In a well-written essay of 300-350 words, please answer the following question: If you were elected President of the United States, how would you use Confucianism, or Legalism, or aspects of both to develop a plan to solve the problems facing the American people?

In your essay, be sure to:

- briefly explain the origins of Confucianism and/or Legalism
- identify what you think the major problems facing the American people are
- have a good thesis statement, introduction, supporting paragraph, and conclusion
- ANSWER THE QUESTION that is being asked!

DUE:________________________________

Use the space below to outline your essay.

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Family Structure 1

Aim

How does the structure of the traditional American family differ from that of the traditional Chinese family?

Performance objectives:

Students will be able to:

- differentiate between nuclear and extended families
- differentiate between maternal and paternal families
- evaluate the strengths and weaknesses of each family unit

Teacher Background:

The ideal Chinese family would be defined as a paternal, extended family. In such a family structure, the male children were by definition, considered the most important. The boys would provide labor for the fields and hopefully candidates for the civil service exams. As the family grew in size, security would be provided for the adults in their old age. This insured that there would always be males around to look after the elderly. The Confucian concept of filial piety assigned the duty of caring for the family elders to the young. At times, the patriarch of the family would take a concubine (second, perhaps even a third wife) in order to enhance his chances of having male children or even as a diversion to his normal routine. Female children were considered "small happinesses." and while probably loved, were merely necessary in order to provide wives for the males. Female infanticide was practiced by the poorer families during times of economic difficulty and foot binding was also practiced in order to guarantee that a daughter would be able to attract a husband and not remain as a burden to the family.

Procedure

- Teacher will draw a diagram based on students' findings.
- Students will provide other visions of family units and analyze how one unit can progress into another.

- Teacher provides worksheet in which students will define the following terms

  a. nuclear family
  b. extended family
  c. paternal
  d. maternal

Summary/Application

- Students will write on the ideal American nuclear family and extended Chinese family.

- Students may want to explore but are not limited to the following issues:

  - What are the strengths of each family unit?
  - What are the weaknesses of each family unit?
  - Which would you feel most comfortable living in and why?
  - What impact does family structure have on society?

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Family Structure 2

Aim

How have Confucian ideals influenced the structure of Chinese society and thought?

Performance objectives:

Students will be able to:
- analyze the role of filial piety in Chinese society.
- role play scenarios contrasting typical parent-child conflicts in contemporary American society with traditional Confucian society

Teacher Background:

Filial piety, proper behavior towards parents and elders, has been called the Trunk of Goodness (Ren-Jen) by Confucius. Respect and knowledge of the proper order of things and society were cornerstones of Confucian ethics. Within each family, children were given their person names and, according to their birth, a rank within the family. Elder brother, second elder brother, elder sister, second elder sister, big little brother, little sister, are just some of the titles of ranking that might appear within the traditional family structure. This structure and order within the family were to be the models for the structure and order in society in general. The Emperor, ministers, officials, all maintained a status in society that was designed to maintain order and stability. The Five Relationships (Ruler-Subject, Father-Son, Husband-Wife, Elder brother- Younger brother, Friend-Friend) were also designed as reciprocal relationships with the purpose o the one serving as the model for the actions of the other all aimed at showing respect and deference to elders while maintaining stability within the family and society.

Teacher Tips:
1.A reflective journal encourages students to make connections to their own lives. Students should divide paper Into three columns. Column I is headed, "What happened;" Column II, "How I felt" and Column III, "What I learned.."
2.A learning log allows a personal response to a learning situation. The left column is used for traditional note taking skills of direct quotations and summaries. The right column is used for "jotting" down the student's own comments and concerns.

Springboard:

Teacher generates brief video clip from American TV or movies demonstrating interaction between parents and children.

Procedure

- As students watch video clip, have them complete a reflective journal entry.
- What messages are being "sent" from the video clip we just watched?
- Teacher will provide scenarios of potential conflicts to groups of students, with the option of videotaping the scenes. Possible scenes include:
  a) Child is caught coming into the house well after curfew.
  b) Child wants to pierce his/her body.
  c) Parents disapprove of girl/boy friend.
  d) Parents want to move; child does not want to change high schools.
- Teacher presents WORKSHEET #1 containing selected quotations from The Analects. Ask students to work in pairs so that they can read each analect aloud and exchange interpretations. Encourage students to express their own ideas about the content and/or interpretations they are making. As the pairs work on each selection, they should keep a learning log.

Summary/Application

- Reconvene original role playing groups to reenact previous family situations based on Confucian ideals. What are the differences in behavior?

WORKSHEET 1: Confucius: On the Treatment of Parents

BOOK I-2

Master Yu said, "Those who in private life behave well towards their parents and elder brothers, in public life seldom show a disposition to resist the authority of their superiors. And as for such men starting a revolution, no instance of it has ever occurred. It is upon the trunk that a gentleman works. When that is firmly set up, the Way grows. And surely proper behavior towards parents and elder brothers is the Trunk of Goodness."

BOOK II-6

Meng Wu Po asked about the treatment of parents. The Master said, "Behave in such a way that your father and mother have no anxiety about you except concerning your health."

BOOK II-7

Tzu Yu asked about the treatment of parents. The Master said, " 'Filial sons' nowadays are people who see to it that their parents get enough to eat. But even dogs and horses are cared for to that extent. If there is no feeling of respect, wherein lies the difference."

BOOK II-8

Tzu-hsia asked about the treatment of parents. The Master said, "It is the demeanor that is difficult. Filial piety does not merely consist in young undertaking the hard work, when anything has to be done, or serving their elders first with wine and food. It is something much more than that."

BOOK IV-18

The Master said, "In serving his father and mother a man may gently remonstrate with them. But if he sees that he has failed to change their opinion, he should resume attitude of deference and not thwart them; may feel discouraged but not resentful."

BOOK IV-19

The Master said, "While father and mother are alive, a good son does not wander far afield; or if he does so, goes only where he has said he was going."

Waley, Arthur, *The Analects of* **Confucius.** New York. Vintage Press, 1938

Chapter 2 Learning Log

Note Taking	Note Making

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Teacher Tips: Mapping is an organized visual representation of ideas that are viewed graphically. Clustering is the same process done individually and on paper. The subject is circled in the center and the ideas radiate.

Education

Aim

What was the role of education in Confucian society?

Performance objectives:

Students will be able to:

- evaluate the value of education in Confucian society
- create their own comic strip or cartoon demonstrating the importance of education in Confucian society

Teacher Background:

Education in traditional Chinese society served as the key to success and advancement Once the Civil Service system was put into place, the avenue of guaranteed upward mobility became open to the male youths of China However, the exams were difficult and passing was not taken for granted (At times with the proper connections, one could buy a passing grade) Preparation for the exams took time and money. Families would hire tutors for their sons and years would be dedicated in preparation. Passing the exam resulted in the conferring of a degree or rank Certain colors and feathers could then be worn to denote the person's status and job. Advanced degrees could be won by passing more difficult exams. The successful completion of these exams would allow the scholar to move up in the ranks of the Civil Service system, wear the colors and insignia of that rank and finally attain the "Iron Rice Bowl. " This ultimate level of security meant that you would probably never lose your job and would be able to take care of your family as a filial son ought to do.

Springboard:

Teacher writes the following quotation on the chalkboard: The Master said, "Learn as if you were following someone with whom you could not catch up, as though it were someone you were frightened of losing."

Procedure

- Discuss the significance of the quotation on chalkboard.
- Students will cluster (or make a semantic map) containing answers to the questions "Why learn?" and "Why go to college?"
- Students will be broken down into groups. Each member of each group will be given a different quotation from Confucius' *Analects* (WORKSHEET #1). Students with the same quotations will meet and discuss the significance of that quotation. Students will then return to their original group and debrief their group on the importance of their particular quotation.

Summary/Application

- Teacher provides selected quotations from The Analects. Using a comic strip model, students will create their own comic strip or cartoon which will reflect the importance of the quotation they have chosen.

WORKSHEET 1: Confucius on Learning

BOOK II-15

The Master said, "He who learns but does not think is lost. He who thinks but does not learn is in great danger."

BOOK II-17

The Master said, "Yu, shall I teach you what knowledge is? When you know a thing, to recognize that you know it, and when you do not know a thing, to recognize that you do not know it. That is knowledge."

BOOK II-7

Tzu Yu asked about the treatment of parents. The Master said, " 'Filial sons' nowadays are people who see to it that their parents get enough to eat. But even dogs and horses are cared for to that extent. If there is no feeling of respect, wherein lies the difference."

BOOK VII-7

The Master said, "From the very poorest upwardsbeginning even with the man who could bring no better present than a bundle of dried flesh-none has ever come to me without receiving instruction."

BOOK VII-8

The Master said, "Only one who bursts with eagerness, do I instruct; only one who bubbles with excitement, do I enlighten. If I hold up one comer and a man cannot come back with the other three, I do not continue the lesson."

BOOK VIII-17

The Master said, "Learn as if you were following someone whom you could not catch up, as though it were someone you were frightened of losing."

BOOK XIII-5

The Master said, "A man may be able to recite the three hundred Songs; but if when given a post in the government, he cannot turn his merits to account, or when sent on a mission to far parts he cannot answer particular questions, however extensive his knowledge may be, of what use is it to him?"

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BOOK XIV-25

The Master said, "In old days men studied for the sake of self-improvement; nowadays men study in order to impress others."

BOOK XV-30

The Master said, "I once spent a whole day without food and a whole night without sleep, in order to meditate. It was no use. It is better to learn."

BOOK XVI-9

Master K'ung said, "Highest are those who are born wise. Next are those who become wise by learning. After them come those who have to toil painfully in order to acquire learning. Finally to the lowest class of the common people belong those who toil painfully without ever managing to learn."

BOOK XVI-1 3

Tzu-ch'in questioned Po Yu saying, "As his son you must after all surely have heard something different from what the rest of us hear." PO Yu replied saying, "No." Once when he was standing alone and I was hurrying past him across the court-yard, he said, "Have you studied the Songs?" I replied saying, "No." He said, "If you do not study the Songs, you will find yourself at a loss in conversation." So I retired and studied the Songs. Another day he was again standing alone, and as I hurried across the courtyard he said, "Have you studied the rituals?" I replied saying, "No." He said, "If you do not study the rituals you will find yourself at a loss how to take your stand." So I retired and studied the rituals. These are two things I heard from him."

Tzu-ch'in came away delighted, saying, "I asked about one point but got information about three. I learned about the Songs, about the rituals and also learnt that a gentleman keeps his son at a distance."

Waley, Arthur, *The Analects of* **Confucius.** New York. Vintage Press, 1938

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Chinese Society

Aim

How have Confucian ideals influenced the structure of Chinese society?

Performance objectives:

Students will be able to:

- evaluate the value of education in Confucian society
- design a hierarchical scheme to represent the structure of contemporary American society
- compare traditional Chinese society with classic Hindu society in India and traditional beliefs in Tokugawa Japan

Teacher Tips: Quickwrite is a special type of writing that helps students develop insights. Students write without stopping, for 2-3 minutes. They write anything they can think of about the topic. If they get stuck they repeat the last word until something new comes to mind. Students ignore punctuation, spelling and grammar- they just write.

Teacher Background:

Chinese society held a high regard for the teachings of Confucius. From his point of view, the gentleman who possessed the virtues of Goodness and Wisdom and was sufficiently educated in the Rites of Ritual was to be the model for the rest of society. The Emperor would of course be the ruler of the state and he was to serve as the Pole Star, that shining symbol of brilliance and stability who would influence the common people as wind influences the grass. The everyday running of the country was left in the hands of those scholars who passed the Civil Service exams and became the actual administrators of the empire. For this reason they were given the most respect in the social hierarchy. The peasants earned the next level of respect (not wealth) because their labors were genuine and necessary to feed the population. Artisans were next on the social scale again because they created and worked with their hands to provide for the population. The merchants were found on the lower end of the social scale because it was perceived that they actually did very little work of their own. They would merely buy from one and sell to another at a higher price. The soldiers were the least valued members of society. For too many people the soldiers were traditionally associated with hardships for the people. They represented times of destruction, chaos, loss of life and property, rape of women, and other detestable situations.

Springboard:

"Good iron is not made into nails; good men are not made into soldiers."

Procedure

- Students will do a quickwrite to get at the meaning of the quotation.
- Teacher writes the following terms on the board in no particular order: emperor, peasants, scholar-gentry, soldiers, artisans, merchants.
- In groups, the students will rank the above mentioned terms according to what they believe to be the correct hierarchy based on their understanding of the quotation.
- Teacher will now list the order according to Confucius.

Summary/Application

- Students will select three different types of people with whom they interact on a daily basis, such as teacher, parent, friend, movie star, T V personality, and sports figure, and design four different hierarchical schemes representing the structure of modem American society. In addition, the student will create his or her own hierarchical design.
- Students will compare the structure of traditional Chinese society with that of classic Hindu society and Tokugawa Japan. What similarities do you notice? What differences?

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Confucian Values

Aim

What is there in Confucian values that can be of use to us today?

Performance objectives:

Students will be able to:
- compare and contrast their own views and values with traditional

Teacher Tips:
The level of intensity of this lesson may be altered to suit your individual class. You may wish to utilize one topic for the entire class (i.e., father, ruler, son). You may confine the lesson to one philosophical perspective (i.e., Confucius) or contrast several.

Springboard:

Each student selects a card which contains a topic. Students with the same topic are grouped together. Each student then writes a definition of the topic on the card. Topics may include the following:

- A Good Ruler
- A Good Father/Mother/Parent
- A Good Person
- A Proper Ritual
- An Educated Person
- A Superior Person

Procedure

- Students with the same topic form cooperative groups. Each group is to prepare a group profile of their answers looking at the differences and similarities of their responses.

- Each group then receives a handout containing definitions of the same topics based on Confucian thought.

- The group develops a paraphrase or explanation of the Confucian definition.

- The group lists the similarities and differences between their responses and the ideas expressed by Confucius.

Summary/Application

- How can we account for the difference between our definitions and those of Confucius?
- What is there in Confucian values that could be of use today?
- Write a new definition for your topic. Create a story, dramatic scene, poem or poster which illustrates your new criteria.

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Rituals

Aim

How can rituals reinforce and enhance values?

Performance objectives:

Students will be able to:

- evaluate the significance of ritual in their lives
- create a ritual for an important personal event

Teacher Background

Li (ritual) is a foundation principle of traditional Confucianism. Li is seen as the way to ren (goodness). Students can benefit from seeing the role ritual plays in their own lives.

Springboard:

Rituals can take many forms. Some are ancient and elaborate rites often associated with cultural or religious activities, while others are simple behaviors enacted by small groups (families, etc.) or individuals. Often these rituals help us to focus on important values. Working in groups, list some rituals which you know about in each category:

- birth
- coming of age
- death
- marriage
- Thanksgiving
- New Year's Eve
- Super Bowl Sunday
- graduation

Procedure

Choose one ritual which has been identified by your group.

- Identify an important value or principle emphasized by this ritual.
- Select an activity or event in your life for which there is no formal ritual.
- Identify the important values or principle of this event.
- Design a ritual to celebrate or commemorate this activity.
- Prepare a manual or do-it-yourself kit for this ritual. Be prepared to perform your ritual for the class. Include an essay in which you discuss how a formal ritual can demonstrate or reinforce important feelings, views, moments in a person's life.

Summary/Application

Read through the quotations about the importance of li in Confucian life (WORKSHEET 1). Be prepared to discuss the significance of ritual.

WORKSHEET 1: How can the establishment of you ritual help you to move closer to ren?

Some relevant passages from *Analects* and other early Confucian texts

1. Confucianism as an aesthetic vision of society

    - The disciple Yen Yuan asked the Master about human goodness (jen). The Master said: "Conquer yourself and return to li: that is goodness. If one could for a single day conquer oneself and return to li the entire world would respond to him with goodness. Action by goodness issues first from oneself--could it issue first from others? If it is not li, don't look at it; if it is not li, don't listen to it; if it is not li, don't say it; if it is not li, don't do it." (12.1)
    - The disciple Chung-kung asked about jen. The master said, "Whenever you go out your front gate continue to treat all you encounter as if they were great guests in your home. Whenever you direct the actions of others, do so as though you were officiating at a great sacrifice. And never act towards others in a way that you would not wish others to act towards you." (12.2)
    - The disciple Master Yu said, "In the action of li harmony is the key. In the Tao of the former kings this was principle of greatest beauty. Affairs large and small all proceeded from this. Yet there was a limit. When one knew that a course of action would yield harmony but it was not according to li, one would not pursue it." (1, 12)
    - The master heard the Shao Music while in the state of Ch'i and for three months the succulent taste of meat dishes meant nothing to him. "I never imagined that music could reach this!" he said. (7.14)
    - The master said "They talk of ritual, ritual: but is it just a matter of jades and silks! They talk music, music: but music is just a matter of bells and drums!" (17.9)
    - "If a man is not jen how can he manage IV If a man is not jen how can he manage music?"(3.3)
    - Confucius referred to the use of the royal form of eight ranks of dancers by the Chi family of Lu. "If this can be tolerated, anything may be tolerated!"(3.1)

- Mencius' wife was alone and she was sitting with her knees up, Mencius entered the room, stared at her and went to tell his mother. "My wife is lacking in manners. Please send her away." "What has happenedT asked his mother. "She is sitting with her knees up." :How did you know?" "I saw her with my own eyes." "It is not your wife but you who are lacking in manners. Do the Rites not prescribe:
    - On entering the gate of a house, Ask which members of the family are still alive;
      On ascending the hall,
      Raise your voice;
      On entering the door of a room,
      Lower your eyes.

This is to avoid catching people unawares. Now you went to her private chamber and failed to raise your voice on entering so that you found her sitting with her knees up and you stared at her. It is not your wife but you who are lacking in manners." Thereupon Mencius blamed himself and dared not send his wife away.

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

The Doctrine of Rectification

Aim

What's in a Name?

Performance objectives:

Students will be able to:

- demonstrate what is meant by rectification of names
- evaluate the importance of rectifying names
- analyze how language experience personalizes word meanings
- assess the need to rectify names in the English language

Teacher Background

In Confucian China, names had a special significance. Names and titles had to have the same meaning or understanding to all individuals. This was called Confucius' doctrine of rectification of names. Rectify means to make right or put right. Citizens in Confucian China had to use the right name or title to acknowledge the social status of each member of the community.

Confucius wrote: "Let the prince be prince, minister be minister, the father, father and son son. " There was little or no flexibility with regard to name or title interpretation. Precision or clarity was the order of the day. A singular meaning or understanding of such terms was essential as well as respectful.

In our culture, titles such as president, chairperson, principal, director, senator, and mayor have basically the same understood status. But there are many other words, names and titles in the English language that seem to have a more flexible understanding. Words that might have a precise meaning to one person may have a less exact meaning to another person. Confucius wanted to leave little room for interpretation. In our language we can test to determine the need (or lack of need) for such rectification.

Springboard:

Ask students to interpret and explain these two quotes:

- "Once the whole is divided, the parts need names."
  Tao Te Ching, Lao Tsu

- What's in a name? That which we call a rose
  by any other name would smell as sweet.
  Romeo and Juliet, William Shakespeare

Procedure

In preparation for this activity, the teacher explains that English language users have many personal perceptions or interpretations for words and names. Words reflect personal experiences. When we say or write the word DOG, we each have our own mental picture of a dog. This dog is probably one from our experience. So, when someone sees or hears the word DOG, he or she might see a Great Dane while another person might visualize a Poodle.

- Read the following sentence and visualize the scene:
    - His friend met him at school.
    - Who did you visualize? Most likely you saw a friend of yours.
    - What did the school look like? Was it the school you attend?

- Teacher continues: The same personal identification holds true for words that are less concrete and more abstract. [Define CONCRETE and ABSTRACT MEANING if necessary.] We each have a predetermined value for certain words although they are virtually synonymous. To prove this, the teacher writes the four words below on the board and asks students to rank them 1-4, 1 being the most attractive.

gorgeous beautiful pretty attractive

- Compare class answers. Have students defend their answers.

- Teacher asks: What do our different interpretations of these relatively synonymous words prove?

- Write additional examples of synonymous words on the chalkboard. Place number values next to each. Compare responses.

enormous gigantic huge tremendous

happy	content	joyful	
rapid	quick	speedy	fast
Smart	intelligent	brilliant	

- Teacher explains: This form of personalized meaning reflects the way we select words when we speak and write. Look at the following sentences and choose the word you believe best completes each sentence. Note how your choice affects the meaning of the sentence. Explain your choice for each.
    - The dog walked close to his_________________
      Owner master
    - The dog was the old man's_________________
      bestfriend companion pet buddy
    - Our class_____________ a beautiful collection of poetry.
      created made wrote Penned
    - We _______________ a new program at our school to help feed the homeless.
      established started began created

Although a word may be grammatically correct, it's context, it's meaning may best be clarified or rectified with a different word. Certain words have different CONNOTATIONS or implied or suggested meanings. Conclusion: In our language, we do rectify names or words by choice or intended or implied meaning.

- Teacher asks: Can you think of any words that are synonymous but require some clarifying or rectifying to make them more precise or appropriate? (Possible follow- up activity)

Rectifying Words and Names In the English language

- Teacher says:
  Define these words:

  new discovered found

- Have students read the following sentence:

  - The New World was discovered by European explorers more than 400 years before Christopher Columbus.

- Teacher asks:

  - Can you discover something that already existed and was already inhabited by indigenous people?

  - If something already exists, how can it be called The New World? Who was it new to? The Europeans? The indigenous people?

- Teacher asks: Can you see a need to clarify or rectify names here? [a need to rectify historical names and information]

- Rewrite this sentence rectifying names and making it historically accurate. You may need to write more than one sentence.

For teacher only: Here is another example of a word that may require rectification.

- Teacher says: Define the word: **hero**
  - Who do you think are real heroes? Why? [elicit: "firemen or firewomen, policemen or policewomen, soldiers in war, etc.]

- Teacher says: Read the following:
  - He scored the winning basket in the championship game.
  - He was the hero of the game.

- Teacher asks:
  - Is a sports personality a hero for performing well during a sporting event?

- Teacher asks: Can you rectify this word hero so it can be applied to a sports figure? Or can you think of another word or create a new word that would rectify this name?

Here is another example.

- Teacher says: Read the following:
    - The middle-aged couple entered the room. The man turned to his friend and said, "I'd like you to meet my girlfriend, Ann."
- Teacher asks:
    - At what age should a male and female of a couple no longer be referred to
      as boyfriend or girlfriend?
    - Can you think of another word or create a new word that would rectify this title or name?

Summary/Application

Below are words and ideas that have practical, social application. These words and ideas have different meanings to different people within our culture.

human (as in: to be human) life love

happiness success family father

mother community respect old

youth young wisdom knowledge

education teacher student

Application

Confucius spoke about the ideal man/person in society. This **ideal** man was called a ***chun-tzu*** [shoon-tsa]. ***Chun-tzu*** meant superior man or literally "prince's son."

Confucius wrote: "The superior man is concerned with virtue; the inferior man is concerned with land."

Confucius' ideal or superior man/person was less concerned with land and wealth than he was with knowledge, social graces and wisdom. This for Confucius was a successful person.

In our society we often gauge the ideal and successful person differently. In a composition explain (1) How would you define the ideal person in our society? and (2) What is your definition of a successful person?

Option: Is your definition of a successful person the same as society's definition?.

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Landscape Painting as Reflected in Chinese Philosophy

Aim

How does Chinese landscape painting reflect Chinese philosophy?

Performance objectives:

Students will be able to:
- identify how landscape painting reflects values.
- explore the relationship between image and word.

Teacher Background

Chinese landscape painting has a long tradition. It is believed that painting on silk began with military flags dating from the Qin Dynasty (221-206 B.C.) By the end of the Han Dynasty (221 B. C., many Confucian scholars had with drawn from government service and dedicated themselves to calligraphy, Poetry and painting. Landscape painting, in Chinese, "mountain water " painting, combined the scholar's retreat to places of natural solitude with the Taoist glorification of nature. The landscape advanced from a secondary role as background for portraits and religious figures to a place of primary importance in Chinese painting.

The tradition that developed among the "amateur " scholar-painters was a style limited to a minimum of form and color which distinguished it, intentionally, from the "professional" " artists associated with the imperial court. The tools were the tools of calligraphy, the brush and monochrome ink. The writers and poets designated the "shan-shui, " mountains and water as the natural setting for human existence. It is not nature by itself, but the contemplation of nature by the philosophically minded spirit that is the theme of the painter. The human being, a scholar of fisherman, included.the landscape is not the centerpiece, but a small figure at the side or looking out from a small pavilion. The figure is the observer, contemplating the scene that inspires him and, through him, the view of the painting.

In the long tradition of landscape painting, conventions were established and masters studied By the Tang Dynasty in 618 B. C., the brush strokes used to create the rocks, trees, and mountains were stylized and taught as the "art of the ts'un. " These type forms became so firmly established in the Ming Dynasty (14th century) that artists could paint bamboo, trees, human figures on silk or paper with no preliminary sketches. Landscape painters strove to master the qualities of simplicity, spontaneity, and asymmetry. The goal was to paint not what the eye saw but what the "heart- minded" knew. They were not interested in a static balance, but sought to create a dynamic equilibrium. Attention was paid even to the empty spaces, integral parts of the whole.

The traditional painter did not use the rules of perspective because the scene was meant to be experienced in its totality. The "bird perspective, " shifting the viewer's stand, from aerial view to eye level, and even from below, allows the viewer to follow a path wherever the lines and formations of nature take him. This "bird perspective " is most obvious in the landscapes painted on long handscrolls, meant to be unrolled and contemplated scene by scene of shifting landscape.

Procedure

- Show slides and visuals. These are available from libraries, museums and may even be in your school's media center.
- Without first discussing the background information, let students "meet" the art and react.
- List the words of the student responses on the chalkboard. Have students copy words from the list that they like the best.
- Suggest "Joint Landscapes"
- Questions:
    - "What do you see?"
    - "What dominates this scene?"
- Can you give one word answers to the following? (Poetry)
    - What do you feel?
    - What can you smell?
    - What do your eyes focus on?
    - What can you hear?

- Can you taste the air? What words come to mind?
- What role do humans play in this scene?

Summary/Application:

A. Write a brief essay showing the relationship of traditional Chinese thought to the image you viewed today.

or

B. Using the descriptive language from the board, list any additions you come up with, write a short poem.

Chapter 2 How does Confucianism affect behavior attitudes and beliefs?

Aim

To what extent does landscape painting reflect values?

Performance objectives:

Students will be able to:

- appreciate aesthetics of Chinese landscape
- identify some of the forms and techniques used in landscape painting.
- create description in words to relate emotion invoked by image.

Teacher Background

Landscape Painting

Chinese

Chinese painting is particularly associated with landscapes, an emphasis that has its roots in the various religions and philosophical sources of Chinese culture. The idea that wisdom and peace can be found in the viewing of mountains and rivers, indeed the vitality of various forms of nature and their connection with the spirit world is central to both Taoism and Buddhism. Nature is not rendered as the eye or the camera might see it. The landscape artist represents a scene as it is being viewed from a height or a distance, or even from far below. The picture may include things he sees as he goes on his way. Landscapes fall into three types: from a bird's eye view, he creates a deep distance composition; from an eye-level view, he creates a flat distance composition; and from below, he creates a high-distance composition.

In landscape paintings, in addition to scenery there should be figures (jen) and other things (wu) animate and inanimate. They should be drawn well and with style, though not in too great detail. ***Jen-wu*** *in a landscape should be pure as the crane like hermits of the mountains. The ancients liked to write inscriptions on their paintings. Basically, the Chinese painting possesses three distinctive qualities: simplicity, spontaneity, and asymmetry.*

Western

Western artists turn to nature for their subject matter. They paint landscapes that try to capture the many moods of nature. Jacob van Ruisdael's landscape View of Harlem *about 1670 showed the peace and quiet of the Dutch country side during the 1600s. This landscape is found at The Hague, the Netherlands. By definition a landscape can be identified as a picture representing a view of natural scenery (such as fields, hills, forest, water). It is a portion of land or territory that the eye can comprehend in a single view including all the objects so seen.*

Western artists may ask-How was it then, that the Chinese painter, who insisted on truth to natural appearance should have been so ignorant of even the elementary laws of perspective as the West understands it? The answer is that he deliberately avoided it, for the same reason that he avoided the use of shadows. Scientific perspective involves a view from a determined position and includes only what can be seen from that single point. While this satisfies the logical Western mind, it is not enough for the Chinese painter. Why, he asks should we so restrict ourselves? Why, if we have the means to depict what we know to be there, paint only what we can see from one viewpoint? What the Chinese artist records is not a single visual confrontation but an accumulation of experience touched off perhaps by one moment's exaltation before the beauty of nature.

Rembrandt's drawings and the works of the modern abstract expressionists are much closer to the spirit of Chinese art than the idealized, classical compositions of European landscape painters of the I 7th century.

Materials

Reproduction of Chinese landscape painting slides, postcards, etc.

Procedure

Have students look closely at reproductions, allowing them to "meet" the paintings. Ask a series of questions to guide their vision and give them hints about the vocabulary they need to talk about art. For example:

1. What do you see? (content) What dominates the scene? You may list nouns on the board separate from adjectives.

2. Ask students to describe the different lines and linear patterns used by the artist

to create details, textures, shading and contours of natural elements.

3. Introduce some of the vocabulary associated with landscape painting at this point; such as:

calligraphic brush strokes
asymmetrical
bird's eye view perspective
scale

4. Ask students to try traveling through the landscape in their mind. Then ask them to describe what they see, hear, feel, taste and smell as they journey through the painting.

Summary/Application

Using the words gathered in class, or any additions they may want to make, have the students write a poem about one of the landscape(s) they "met" in class.

Chapter 3

How did other belief systems co-exist and influence the Chinese tradition?

Chapter 3 How did other belief systems co-exist and influence the Chinese tradition?

Daoism and Confucianism

Aim

Daoism and Confucianism: Can they Coexist?

Performance Objective

- Students will be able to:
- examine and demonstrate an understanding of the **Dao Te Ching.**
- explain and discuss the role of Daoism in the evolution of Chinese thought.
- evaluate the degree to which Daoism plays a role in contemporary China

Teacher Background

Throughout Chinese history the complementary philosophies of Confucianism and Daoism have enriched the spiritual and practical lives of the Chinese people. Even in the last fifty years, while the Communists have attempted to erase some of the traditions of China, these two philosophies continue to play important roles in the lives of the people. "...In no period of Chinese history has Confucianism been all there was to China's intellectual and cultural life ... it was Daoism that nourished those imaginative and creative minds that have appeared as frequently among the Chinese ... {In} Confucianism there is little speculation about the unreal or the impractical and little interest in that which seems so far removed from normal daily life, too far from the realm of common sense....

Daoism presents another side of the Chinese mind... It has constantly rejected the ethics of Confucianism and all other "artificial devices " of civilization. It has made fun of ritual and "the right thing" and spoken against group conventions. It has urged egocentric individualism.... And so, to the vast majority, Confucianism and Daoism have been complementary, not mutually exclusive, views of life. ... There came to be two levels of Daoism's existence, merging somewhat in the middle.... Daoism was subject to no unifying authority imposed upon it .. At the same time it was the principal element in the daily religious life of most of the common people, even though it later shared that ground with popular Buddhism....

In intellectual content philosophical Daoism is fundamentally different from Confucianism ... looking at them, we are struck by the Chinese's of both. They both (I) favor intuition, (2) prefer suggestive to explicit language, (3) show a devotion to the problems of living in this world here and now, and (4) accept the concepts of yin and yang. But, unlike Confucianism, Daoism focuses upon and idealizes nature ... it sought nature as a refuge from humanity .. it came to regard social man as a misguided being. It turned away from government, feared progress and civilization, and was wary of all kinds of technical skills ... its obsession came to be the preservation of life.

Daoism pushed the ideals of living simply in harmony with nature and doing no violence to one's own nature.... Daoism is practical; it recognizes the utility of getting along in the world which is a civilized world. The only danger was to take the human part of the world seriously as the Confucians did. When one takes distinctions (the naming of things which was done by the Confucians) seriously, he cuts reality into clearly distinguished parts .. Partial reality is a contradiction in terms. The person who cannot see that may never be able to lose self by becoming one with the Dao ... he will not only fail to achieve absolute happiness through recognizing his oneness with the absolute Dao, but he [may] *be unable to gain a realistic perspective and achieve the relative happiness which comes from a simple Daoist lifestyle in accordance with nature....*
... the historical value of Daoism may be that it has served as a balance on Confucianism. Whenever Confucianism tended to go too far .. Daoism helped to restore the balance. Daoism in that sense has been, and one would hope still is, part of the built-in capacity for correctness and renovation that has kept Chinese civilization so steadily on track

***Intellectual Foundations of China** Frederick W. Mote McGraw Hill NY *1989 (pp. 59-76)*

Springboard

Students will get WORKSHEET #1. They will read selections from the ***Dao Te Ching*** quietly and then select one of the readings and read to a neighbor and explain.

Why did you select that reading?
What does it mean?
What is it saying to you?
Can you find it applicable to your life today?

Procedure

Many people say that Daoism is an "outlet" for the Chinese people.

- Distribute Worksheet 2: The Watercourse Way
  (Since this is a difficult reading, it is suggested that the teacher conduct a oral reading with the entire class.)
- Why is the reading called ***The Watercourse Way?***
- Do you think water is a good metaphor for the Dao? Explain your answer.
- Based upon this reading and the selections from the ***Dao Te Ching***, how does Daoism differ from what we have read about Confucius Analects?
- Specifically, what aspects of Confucianism would a Daoist reject?
- Some people accuse the Daoists of being against order and favoring chaos.
- Would you agree or disagree? Defend your position.
- Let us return to the original statement that many people say that Daoism is an "outlet" 'for the Chinese people. Can you be both a Confucian and a Daoist? How? What need does each philosophy answer?

Summary

- Distribute WORKSHEET #3: The Cook Carves Up a Cow and WORKSHEET #4: Daoist Tales

  In groups, the students will look at two contemporary examples of how Daoism is used today to explain the philosophy. Using either model, students will either develop a cartoon, or a tale using the direct references from the ***Dao Te Ching*** as their background material. Students can develop a political cartoon, an editorial, a spiritual message, an advertisement, a story or any other genre. Students will share their responses.

WORKSHEET 1 Daoism and Confucianism: Can they Co-exist?

Intellectual Foundations of China
Frederick W. Mote McGraw Hill NY 1989; pp. 59-76

The Content of the *Dao Te Ching:* The ***Dao Te Ching*** exists in dozens of English versions. It consists of 81 short chapters ... the first book is given the name of the Book of *Dao* and the second, the Book of *Te* (virtue) *Ching* means revered book ... One line in the *Chuang Tzu* says: "That which pervades Heaven and Earth are *Dao;* that which functions in harmony with Heaven and Earth is *te,* that which acts through all being is justice."

The *Dao Te Ching* repeatedly speaks of the relation of *Dao* to nature and the things in the world, humans included. It describes how material things are produced and then dissolve, as well as how matter is both concentrated and spread about.... Ultimately the Dao will be known, is at all, as an experience of oneness in which the knower becomes the *Dao,* not through a transformation, but merely by gaining the awareness that all existence is one with his own mind.

What good to us then is the *Dao?* ... If the *Dao is* of no direct good to us, still understanding the nature of the universe is useful. The book has a commonsense level of meaning which offers advice on how to get along in the world.... Above all it stresses the importance of simplicity in lifestyle and in thought for the sake of harmony with the world about one, and the limited but practical freedom that brings.

... The **Dao To Ching** *is* thus a strange combination of elements. On one level it is mere Daoist common sense about humans and the world. And on still another level it has been taken to be craftily political advice. For most of its serious students, however, it is mystical poetry trying to evoke a sense of something that cannot be put into words. Its language is purposefully ambiguous and indirect; it particularly uses paradox and bizarre juxtaposition to jolt people into thinking...

Selections from the **Dao Te Ching** of Lao-Tzu
Translated by Gia-Fu Feng and Jane English
Vintage Books A Division of Random House NY

WORKSHEET 2 Daoism and Confucianism: Can they Co-exist?

Dao: The Watercourse Way Alan Watts
Pantheon Books NY 1975

"The Dao which can be spoken of is not the eternal Dao.

This has also been translated as:
The Dao that can he told of is not the Absolute Dao.
The Way that can be told of is not an Unvarying Way.
The Dao that is the subject of discussion is not the true Dao.
The Way that may truly be regarded as the Way is other than the permanent Way.
The Flow that can be followed is not the eternal Flow.
The course that can be discoursed is not the eternal Course.
The Force that is forced isn't true Force.
The Dao that can be Dao-ed is not *the invariable Dao.*

Various translators have called it the Way, Reason, Providence, the Logos, and even God.... However, it must be clear that Dao cannot be understood as "God" in the sense of the ruler, monarch, creator of the universe. The image of the creator external to nature has no place in the idea of Dao.... Yet the Dao is most certainly the ultimate reality and energy of the universe, the Ground of being and unbeing.... Thus the Dao is the course, the flow, the drift, or the process of nature, and I call it the Watercourse Way because both Lao-tzu and Chuang-tzu use the flow of water as its principal metaphor.

The Chinese and Daoist term which we translate as nature is tzu-jan, meaning the spontaneous:

> (As I) sit quietly, doing nothing, Spring comes and grass grows of itself.

... It is basic to the Daoist view of the world that everything- event is what it is only in relation to all others. The earth ... goes with the sun, moon, stars. It needs them just as much as it needs, and consists of, its own elements.... This is the principle of "mutual arising The principle is that if everything is allowed to go its own way the harmony of the universe will be established, since every process in the world can "do its own thing" only in relation to all others.... Outside the human world, the order of nature goes along without consulting books-but our fear is that the Dao which cannot be described, the order which cannot be put into books, is chaos.

The question is, then, what *kind* of order? Lao-tzu uses the term hun--obscure, chaotic, turgid-for the state of the Dao before heaven and earth arose ... it has rather the sense of that which is deep, dark and mysterious:

> The unnamed is heaven and earth's origins;
> Naming is the mother of ten thousand things.
> Wherever there is no desire (or, intention),
> one beholds the mystery;
> Wherever there is desire, one beholds the
> manifestations.

... the order of Dao is not an obedience to anything else. As Chuang-tzu says, "It exists by and through itself..." the order of the Dao is not law.

... Water is the essence of life and is therefore Lao-tzu's
favorite image of the Dao:

> The highest good is like water,
> for the good of water is that it nourishes
> everything without striving.

It occupies the place where all men think bad (i.e., lowest level).

It is thus that Dao in the world is like a river going down the valley to the ocean:

> Nothing in the world is weaker than water,
> But it has no better in overcoming the hard.

So also in Chuang-tzu:

> When water is still, it is like a mirror,
> reflecting the beard and the eyebrows. It gives

> the accuracy of the water level, and the philosopher makes it his model. And if water thus derives lucidity from stillness, how much more the faculties of the mind? The mind of the Sage being in repose becomes the mirror of the universe, the speculum. of all creation.

Water is the flowing course of nature and the universe, **li** is its principle of order which ... we can best translate as "organic pattern," and water is its eloquent metaphor ... the Dao is not considered the boss and creator of our organic universe. It may reign but it does not rule. It is the pattern of things but not the enforced law ... seen as a whole the universe is a harmony or symbiosis of patterns which cannot exist without each other. However, when it is looked at section by section we find conflict.... As the universe produces our consciousness, our consciousness evokes the universe; and this realization transcends and closes the debate between those who represent the yin and yang of philosophical opinion ... the only single event is the universe itself...

... Although Daoist speak of the universe (in the common Chinese way) as wan wu, the "ten thousand things," this does not imply that it is simply a sum of separate objects. Things (wu) are not so much entities as differentiation's or forms in the unified field of the Dao.

> The knowledge of the ancient was perfect. How perfect? At first, they did not know that there were things. This is the most perfect knowledge; nothing can be added. Next, they knew that there were things, but did not yet make distinctions between them. Next, they made distinctions between them, but they did not pass judgments upon them. When judgments were passed, Dao was destroyed. The universe came into being with us together; with us, all things are one.

The baby looks at things all day without squinting and staring; that is because his eyes are not focused on any particular object. He goes without knowing where he is going, and stops without knowing what he is doing. He merges himself with the surroundings and goes along with them. These are the principles of mental hygiene.

Worksheet #3 The Cook Carves Up a Cow

A cook was butchering an ox for Duke Wen Hui.
The places his hand touched,
His shoulder leaned against,
His foot stepped on,
His knee pressed upon,
Came apart with a sound.

He moved the blade, making a noise
That never fell out of rhythm.
It harmonized with the Mulberry Woods Dance,
Like music from ancient times.

Duke Wen Hui exclaimed: "Ah! Excellent!
Your skill has advanced to this level?"

The cook puts down the knife and answered:
"What I follow is Tao,
Which is beyond all skills.

"When I started butchering,
What I saw was nothing but the whole ox.
After three years,
I no longer saw the whole ox.

"Nowadays, I meet it with my mind
Rather than see it with my eyes.
My sensory organs are inactive
While I direct the mind's movement.

"It goes according to natural laws,
Striking apart large gaps,
Moving toward large openings,
Following its natural structure.

"Even places where tendons attach to bones
Give no resistance,
Never mind the larger bones!

"A good cook goes through a knife in a year,
Because he cuts.
An average cook goes through a knife in a month,
Because he hacks.

"I have used this knife for nineteen years.

It has butchered thousands of oxen,
But the blade is still like it's newly sharpened.

"The joints have openings,
And the knife's blade has no thickness.
Apply this lack of thickness into the openings,
And the moving blade swishes through,
With room to spare!

"That's why after nineteen years,
The blade is still like it's newly sharpened.

"Nevertheless, every time I come across joints,
I see its tricky parts,
I pay attention and use caution,
My vision concentrates,
My movement slows down.

"I move the knife very slightly,
Whump! It has already separated.
The ox doesn't even know it's dead,
and falls to the ground like mud.

"I stand holding the knife,
And look all around it.
The work gives me much satisfaction.
I clean the knife and put it away."

Duke Wen Hui said: "Excellent!
I listen to your words,
And learn a principle of life."

Chuang Tsu

WORKSHEET 4 Daoism and Confucianism: Can they Co-exist?

Daoist Tales, *Edited by Raymond Van Over (A Meridian Classic Published by New American Library, New York and Scarborough Canada, 19 73) pp. 155-56*

I. Confucius went to the west to deposit some writings in the library of Chou. Tzu Lu counseled him, saying, "I have heard that the officer in charge of this Cheng Repository of Chou is one Lao-tzu, who has given up his office and is living in his own house. As you, Master, wish to deposit these writings here, why not go to him and obtain his help?"

Confucius said, "Good." He went and saw Lao-tzu, who refused his assistance. On this he proceeded to give an abstract of the Twelve Classics to bring the other over to his views.

Lao-tzu, however, interrupted-him while he was speaking, and said, "This is too vague; let me hear the substance of them in brief."

Confucius said, "The substance of them is occupied with benevolence and righteousness."

The other said, "Let me ask whether you consider benevolence and righteousness to constitute the nature of man?"

"I do," was the answer. "If superior man is not benevolent, he will not fulfill his character; if he is not righteous, he might as well not have been born. Benevolence and righteousness are truly the nature of man.

"Let me ask you what you mean by benevolence and righteousness," Lao-tzu continued.

Confucius said, "To be in one's inmost heart in kindly sympathy with all things, to love all men, and to allow no selfish thoughts- this is the nature of benevolence and righteousness."

Lao-tzu exclaimed, "Ali! You almost show your inferiority by such words! To love all men! Is not that vague and extravagant? To be seeking to allow no selfish thoughts! That is selfishness! If you, Master, wish men not to be without their proper shepherding, think of Heaven and Earth, which certainly pursue their invariable course; think of the sun and moon, which surely maintain their brightness; think of the stars in the zodiac, which preserve their order and courses; think of birds and beasts, which do not fail to collect together in their Rocks and herds; and think of the trees, which do not fail to stand up in their places. Do you, Master, imitate this way and carry it into practice? Hurry on, following this course, and you will reach your end. Why must you further be vehement in putting forward your benevolence and righteousness, as if you were beating a drum and seeking a fugitive son, only making him run away the more? Ali! Master, you are introducing disorder into the nature of man!"

II. Outsides p. 40

At Hangchow there lived a man who understood how to keep oranges a whole year without letting them spoil. His fruit was always fresh-looking, firm as jade, and of a beautiful golden hue; but inside--dry as an old cocoon.

One day I asked him, saying, "Are your oranges for altar or sacrificial purposes, or for show at banquets? Or do you make this outside display merely to cheat the foolish? as cheat them you most outrageously do." "Sir," replied the orangeman, "I have carried on this trade now for many years. It is my source of livelihood. I sell; the world buys. And I have yet to learn that you are the only honest man about, and that I am the only cheat. Perhaps it never struck you in this light. The Baton-bearers of today, seated on their tiger skins, pose as the martial guardians of the State; but what are they compared with the captains of old? The broad-brimmed, long-robed Ministers of today pose as pillars of the constitution; but have they the wisdom of our ancient counselors? Evildoers arise, and none can subdue them. The people are in misery, and none can relieve them. Clerks are corrupt, and none can restrain them. Laws decay, and none can renew them. Our officials eat the bread of the State and know no shame. They sit in lofty halls, ride fine steeds, drink themselves drunk with wine, and fatten on the richest fare. Which of them but puts on an awe- inspiring look, a dignified mien?--all gold and gems without, but dry cocoons within. You pay, sir, no heed to these things, while you are very particular about my oranges."

I had no answer to make. Was he really out of conceit with the age, or only quizzing me in defense of his fruit?

III. Random Ancient Parables and Anecdotes p. 195-97

A. The Virtue of Meekness

Opening his mouth so as to show his tongue, Chang Ts'ung asked Laotze, "Is my tongue still there?"

"Yes."
"Are my teeth also intact then?"
"No, they are gone."
"The tongue is preserved by reason of its softness, while the teeth are destroyed owing to their hardness. Is that not so?"
Chang Ts'ung nodded in assent.

B. Long Life

There once lived a man who claimed to have discovered the secret of immortality. On hearing this, a Daoist priest wished to go and be his disciple. When he reached the place, however, he found the man already dead. The priest, mortified by disappointment, wandered far away.

Now, what the priest desired to learn was the secret of immortality. That being so, what disappointment could there be when a would-be immortal had quitted this life? This shows that the priest had not, after all, a clear idea of what he wished to learn.

C. Three with the Moon and His Shadow

With a jar of wine I sit by the flowering trees, I drink alone, and where are my friends? Ali, the moon above looks down on me; I call and lift my cup to his brightness. And see, there goes my shadow before me. Hoo! We're a party of three, I say, -Though the poor moon can't drink, And my shadow but dances around me, We're all friends tonight, The drinker, the moon and the shadow. Let our revelry be meet for the springtime! I sing, the wild moon wanders the sky. I dance, my shadow goes tumbling about. While we're awake, let us join in carousal; Only sweet drunkenness shall ever part us. Let us pledge a friendship no mortals know, And often hail each other at evening Far across the vast and vaporous space!

In the Chinese underworld there is a spring whose waters are believed to be yellow. The "Terrace of Night" is another traditional Chinese description of the land of the dead.

D. A Vindication

If heaven loved not the wine, A Wine Star would not be in heaven; If earth loved not the wine, The Wine Spring would not be on the earth. Since heaven and earth loved the wine, Need a tippling mortal be ashamed? The transparent wine, I hear, Has the soothing virtue of a sage, While the turgid is rich, they say, As the fertile mind of the wise. Both the sage and the wise were drinkers, Why seek for peers among gods and goblins? Three cups open the grand door to bliss; Take a jugful, the universe is yours. Such is the rapture of the wine, That the sober shall never inherit.

Chapter 3 How did other belief systems co-exist and influence the Chinese tradition?

Confucian and Daoist Ethics - Part I

Aim

How might a study of Confucius and Daoism help us to re-think our ethical views?

Performance Objective

- Students will be able to:
- describe Confucian and Daoist views of ethical (right) behavior
- assess how these beliefs reflect Chinese culture.
- apply Confucian and Daoist ideology to current dilemmas facing our global community
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Teacher Background

Philosophy--Some Considerations: People often label the actions of individuals, institutions and societies moral or immoral. This presupposes two things. First, that ajudgement about what it means to lead a "good life " has been made. A "good life " can be viewed as devoted to self-interest (either hedonistic pleasure or self-development) or devoted to living morally (which requires taking the interests of others into account). The second assumption is that an objective, universal morality exists and can be used to judge such entities. For if morality were subjective (i. e., relative), each entity could only bejudged according to the degree of adherence to its own moral code. For example, we would not be able to "sit in judgement" of Nazi war criminals.

Generally both Eastern and Western cultures have assumed that a "good life " was also a moral one. The second assumption may differentiate traditional Western philosophy (which assumed morality to be objective) from traditional Eastern philosophy (which, depending upon the school of thought, has espoused both an objective, Confucian, morality and a subjective, Daoist, morality). A further consideration is also necessary. Can actions bejudged according to articulable, explicit standards or can it only bejudged using an inner, implicit 'sense'? If it is the former, then cultivation (i.e., education) and society become more important (as in Confucianism).

Springboard

The teacher should tell the students that they are required to fill out WORKSHEET #1 in order to participate in any student activity such as sports teams or clubs.

Procedure

While the students are completing WORKSHEET #1, the teacher will write the following questions on the board:

- Were there any questions on the job application that seemed out of place? Why?
- Why would a prospective employer ask such questions?
- After the students have completed the application, they will form cooperative groups to discuss the questions that the teacher placed on the board.
- Why do societies create rules and ethical systems? Working in pairs, students will list at least 5-7 groups or institutions in our societies that follow specific codes of ethical behavior (doctors, lawyers, military, religious) Does everyone in our society have the same set of ethical standards? Why or why not?
- Do different world cultures all share the same set of ethics? Give example to substantiate your answer.

Summary

The teacher will hand out WORKSHEET #2 (Selected Readings on Confucian and Daoist Ethics.) Ask students to read the selections and select two situations. For each situation, give an example of how the authors would have us act in a 'daily life' situation.

Chung, Tsai Chi. *The Sayings of Confucius.* Singapore: Asiapac, 1994. pp.55, 109,126.
Chung, Tsai Chi. Zhuangzi *Speaks.* New Jersey: Princeton University Press, 1992, pp. 20-21, 174-75, 79-80.

WORKSHEET 1 Daoism and Confucianism: Can they Co-exist?

Directions
Answer all questions as fully and as honestly as possible.

Last name

First name

ID#

Home address

Home Telephone #

List all jobs you have held or are currently holding. Begin with the most recent employment.

Name of Employer

Address

Did you like your employer? Why or why not?

Are you still working at this job? If not explain why.

Have you done anything wrong recently? Explain.

Do you get along with teachers?

Do you get along with family members?

Do you get along with peers?

Worksheet #2 Selected Readings on Confucian and Daoist Ethics

Chung, Tsai Chi. *The Sayings of Confucius.* Singapore: Asiapac, 1994. pp.55, 109,126.

Chung, Tsai Chi. Zhuangzi *Speaks.* New Jersey: Princeton University Press, 1992, pp. 20-21, 174-75, 79-80.

Chapter 3

How did other belief systems coexist and influence the Chinese tradition?

Confucian and Daoist Ethics - Part II

Aim

How can a knowledge of Chinese ethics help us to resolve global issues?

Performance Objective

- Students will be able to:
- The teacher will use the following questions to guide a class discussion of the selections assigned for reading on WORKSHEET #2.
- What are the similarities between the two philosophies? the differences? What are some examples of similar standards in our culture? Which school of thought would most likely have used the job questionnaire? Why?
- The teacher will lead the class in brainstorming a list of current moral dilemmas facing our global community. (Some possible topics to consider are education, business, the environment, medicine and politics)
  1. Four of the issues will be selected by the class as a whole.
  2. The teacher will then divide the class into eight cooperative groups with three or four persons in each group.
  3. Four of these groups will apply a Daoist ideology and four of these groups will apply Confucian ideology.
  4. Each group will be paired with another group of the opposite school of thought to form Confucian-Daoist 'pair groups'.
  5. Each pair group will research one of the four issues and formulate an application of their assigned ideology.
  6. Each group will demonstrate their work-product to the class, This can be done in several ways, some of which are:
- Debate format
- Trial format
- Talk-show format

Summary

Your local Board of Education has decided that ethics will be taught in schools. They are currently considering modeling the system after that used by the Chinese.

Write a letter to your principal arguing for the adoption of either the Confucian or the Daoist model. If you would prefer to argue against the adoption of the Chinese model, be sure to present your reasons for doing so as well as your own suggestion for a model.

Worksheet #2 Confucian and Daoist Ethics

Confucian Ethics	Daoist Ethics
The Master said, "The gentleman is easy of mind, while the small man is always full of anxiety."	The Dao that can be told is not the eternal Dao. The name that can be named is not the eternal name.
The Master said, "Is it not a pleasure, having learned something, to try it out at intervals? Is it not gentlemanly not to take offense when others fail to appreciate your abilities?"	Under heaven all can see beauty as beauty only because there is ugliness. All can know good as good only because there is evil. Therefore having and not having arise together. Difficult and easy compliment each other. Long and short contrast each other; High and low rest upon each other; Voice and sound harmonize each other; Front and back follow one another.
Being good as a son and obedient as a young man, is perhaps, the root of a man's character.	The sage stays behind, thus he is ahead. He is detached, thus at one with all. Through selfless action, he attains fulfillment.
The Master said, "Do your best for others and be trustworthy in what you say. Do not accept as friends anyone who is not as good as you."	No fight; no blame.
The Master said, "Observe what a man has in mind when his father is living, and then observe what he does when his father is dead. If for three years, he makes no changes to his father's ways, he can be called a good son."	Claim wealth and title, and disaster will follow. Retire when the work is done; this is the way of heaven.
Tzu-king said, "Poor without being obsequious, wealthy without being arrogant." What do you think of this saying?	Thirty spokes share the wheel's hub; it is the center hole that makes it useful. Shape clay into a vessel; it is the space within that makes it useful. Cut doors and windows for a room; it is the holes that make it useful. Therefore profit comes from what is there; Usefulness from what is not there.

Ming Wu-po asked about being filial. The Master said, "Give your father and mother no other cause for anxiety than illness."	Observers of the Dao do not seek fulfillment. Not seeking fulfillment, they are not swayed by desire for change.
The Master said, "Nowadays, for a man to be filial means no more than that he is able to provide his parents with food. Even horses and dogs are, in some way provided with food. If a man shows no reverence, where is the difference?"	Empty yourself of everything. Let the mind rest at peace The way of nature is unchanging. With an open mind you will be openhearted. Being openhearted, you will act royally, Being royal, you will attain the divine. Being divine, you will be at one with the Dao. Being at one with the Dao is eternal. And though the body dies, the Dao will never pass away.
The Master said, "A man is worthy of being a teacher who gets to know what is new by keeping fresh in his mind what he is already familiar with."	He who does not trust enough Will not be trusted.
The Master said, "Yu, I shall tell you what it is to know. To say you know when you know, and to say you do not when you do not, that is knowledge."	A truly good man does nothing, Yet leaves nothing undone. A foolish man is always doing, Yet much remains to be done.
The Master said, "If one is guided by profit in one's actions, one will incur much ill will."	
The Master said, "The gentleman understands what is moral, the small man understands what is profitable."	
The Master instructs under four heads: culture, moral conduct, doing one's best, and being trustworthy in what one says.	

Chapter 3 How did other belief systems coexist and influence the Chinese tradition?

Confucianism, Daoism, Buddhism and Political Change in China

Aim

How did the periods of dominance of Confucianism, Daoism and Buddhism reflect political change in China?

Performance Objective

Students will be able to:

- define the basic principles and beliefs of traditional Chinese philosophical thought
- hypothesize the reasons for the periods of dominance of Confucianism, Daoism and Buddhism
- evaluate the relationship between philosophical and political ideologies

Teacher Background

China's long history and rich cultural tradition has been built upon several philosophical and intellectual strands. Foremost among them are Confucianism, Daoism, and Buddhism. As with any long history, ideologies undergo periods of ascendancy and power, and periods of rejection and decline. The purpose of this lesson is to allow students to grasp the key ideas that lie at the heart of Confucianism, Daoism, and Buddhism and to understand that their influence has ebbed and flowed throughout Chinese history; that it has always been there-impacting on the life of the people of China

A. CONFUCIANISM: The life and teachings of Confucius (the Latinized form of K'ungfu-tze, or Master K'ung) have attracted much attention throughout history. Yet nearly all of what is known about Confucius is drawn from the Analects. *This work consists largely of Confucius' answers to questions prefaced by the phrase, "the Master said. " The* Analects *were written by disciples, or perhaps by disciples of disciples and are, therefore, not the best documentation for a man who is so important in history.*

At first glance, the ideas conveyed in the Analects *seem bland and unexciting. He* does not seem to have the appeal of the great classical philosophers of the West, nor does he fit into the pattern of the world's great religious leaders. The fact is, Confucianism is not a religion in the Western sense. Confucius felt men must play their proper role in afixed society. The Master said, "Let the ruler be a ruler and the subject a subject; let the father be a father and the son a son. " This has been interpreted as implying that theory should correspond to reality. The Confucian term for this is "rectification of names." Confucius argues that a ruler's virtue and the contentment of his people- rather than power-should be the measure of political success. Confucius was China's first great teacher, her first great moralist, and the founder of an ethical tradition in a civilization that came to concentrate on ethical values. He devoted himself to the training of disciples who would become virtuous officials. His ideal was the Chun-tzu, the gentleman, the cultivated man, the superior man. The Analects serves as a guide for those seeking to become Chun-tzu.

B. DAOISM: Whereas Confucianism is concerned with day-to-day rules of conduct, Daoism is concerned with a more spiritual level of being. The Daoist seeks to fit into the great cosmic pattern (the Great Dao), not that of man-made society. In its mystical milieu, Daoist ideas are difficult to express. Indeed, the Dao is grounded on a nameless, formless non-being which cannot be seen, heard, or spoken. Yet it is a natural totality to which men must conform. The Dao has no distinctions of good or bad, big or little, life or death-yet it is constant and unitary. The relativity of all things and the dependence of any quality on its opposite are constant Daoist themes. The metaphor for the Dao is water, which, despite being the softest, most fluid of things, can wear away the hardest of things. The universe, and therefore man, proceeds according to its own Daoist harmony. Any effort to alter the natural Dao will therefore lead to chaos. The basic text, and therefore the main source of knowledge of Daoism is the Daode Jing (Dao Te-Ching), The Way. This is attributed to a mythical sage known as Laozi (Lao Tse), presumably a slightly older contemporary of Confucius.

C. BUDDHISM Buddhism is the chief cultural link between the people of China and the people of South Asia. Its adoption by China represents the greatest example of cultural diffusion experienced by China prior to the European encounter of the 19th century. The historic Buddha lived **around 500** B. C. (this makes him a contemporary of Confucius & Laozi) in what is now Nepal. Through meditation he receive enlightenment, became known as the Buddha (enlightened one) and began to preach his ideas to his disciples. His teachings were not written down for several centuries. This, combined with the confusing and contradictory forms, make it difficult to know his original teachings. The essence of his ideas *seem to he contained in the Four Noble Truths & the Eightfold Path. Disciples took vows against killing, stealing, lying, drinking and sexuality. The Objective was Nirvana (emptiness). Nirvana is not "salvation " in the Western sense. In seeking Nirvana the Buddhist is attempting to break the chain of existence by ending all desire. Buddhism has a tremendous sacred literature. The Buddhist canon, the Tripitaka (Three Baskets) is usually divided in to the Vinayas (monastic disciplines), the Sutras (discourses which are major teachings), and Abhidharmas (scholastic elaboration and interpretation of the teachings). As Buddhism spread, traders and travelers carried it throughout Southeast Asia and to South China*

Procedure

- Distribute WORKSHEET #1 (Selections from the *Analects)* -Allow students sufficient time to read excerpts and complete questions. Students will then meet in dyads or triads to compose and discuss their answers. Teacher will elicit responses from group and record answers on chalkboard.
- Repeat procedure for WORKSHEET #2
- Distribute WORKSHEET #3, repeat procedure - As a check for understanding, have the following graphic organizer on chalkboard. Complete with the whole class.

	Confucianism	**Daoism**	**Buddhism**
Major beliefs			
Attitude toward the individual			
Class appeal			

Summary/Application

- Using the excerpts from *The Analects* and the *Dao Te Ching,* the *Memorial on the Bone of Buddha,* and the material from Wang along with your knowledge of Chinese history, compose an essay that maps the periods of dominance of Confucius, Daoist and Buddhist thought in China.

- Based on your readings and class discussions, assess the degree to which these traditions affected progress in China.
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Additional Sources for Student and Teacher

1. Bodde, Derk, **Chinese Thought, Society, and Science,** Honolulu: University of Hawaii Press, 199 1.
2. Creel, H.G., **Chinese Thought from Confucius to Mao Tse-tung,** New York: Mentor Books, 1953.
3. Legge, James, **Confucius,** New York: Dover Publications, 1971.
4. Needham, Joseph, **Science and Civilization in China,** Vol. 2, Cambridge: Cambridge University Press, 1962.
5. Reischauer, Edwin 0., and Fairbank, John K., East Asia: **The Great Tradition,** Vol. 1, Boston: Houghton Mifflin Company, 1960.
6. Weber, Max, **The Religion of China,** New York: The Free Press, 1951.

WORKSHEET 1

A. Selections from the *Analects**

1. The Master said, "The gentleman is easy of mind, while the small man is always full of anxiety."
2. The Master said, "Is it not a pleasure, having learned something, to try it out at intervals? Is it not gentlemanly not to take offense when others fail to appreciate your abilities?"
3. Being good as a son and obedient as a young man, is perhaps, the root of a man's character.
4. The Master said, "Do your best for others and be trustworthy in what you say.
   Do not accept as friends anyone who is not as good as you."
5. The Master said, "Observe what a man has in mind when his father is living, and then observe what he does when his father is dead. If for three years, he makes no changes to his father's ways, he can be called a good son."
6. Tzu-king said, "Poor without being obsequious, wealthy without being arrogant." What do you think of this saying?
7. Ming Wu-po asked about being filial. The Master said, "Give your father and mother no other cause for anxiety than illness."
8. The Master said, "Nowadays, for a man to be filial means no more than that he is able to provide his parents with food. Even horses and dogs are, in some way provided with food. If a man shows no reverence, where is

the difference?"

9. The Master said, "A man is worthy of being a teacher who gets to know what is new by keeping fresh in his mind what he is already familiar with."

10. The Master said, "Yu, I shall tell you what it is to know. To say you know when you know, and to say you do not when you do not, that is knowledge."

11. The Master said, "If one is guided by profit in one's actions, one will incur much ill will."

12. The Master said, "The gentleman understands what is moral, the small man understands what is profitable."

13. The Master instructs under four heads: culture, moral conduct, doing one's best, and being trustworthy in what one says.

Confucius: The *Analects*, translated by D.C.Lau, Penguin Books, 1979.

WORKSHEET 2

Selections from Daode Jing*

1. The Dao that can be told is not the eternal Dao.
   The name that can be named is not the eternal name.

2. Under heaven all can see beauty as beauty only because there is ugliness.
   All can know good as good only because there is evil.
   Therefore having and not having arise together.
   Difficult and easy compliment each other.
   Long and short contrast each other;
   High and low rest upon each other;
   Voice and sound harmonize each other;
   Front and back follow one another.

3. The sage stays behind, thus he is ahead.
   He is detached, thus at one with all.
   Through selfless action, he attains fulfillment.

4. No fight; no blame.

5. Claim wealth and title, and disaster will follow.
   Retire when the work is done; this is the way of heaven.

6. Thirty spokes share the wheel's hub;
   it is the center hole that makes it useful.
   Shape clay into a vessel;
   it is the space within that makes it useful.
   Cut doors and windows for a room;
   it is the holes that make it useful.
   Therefore profit comes from what is there;
   Usefulness from what is not there.

7. Observers of the Dao do not seek fulfillment.
Not seeking fulfillment, they are not swayed
by desire for change.

8. Empty yourself of everything.
Let the mind rest at peace
The way of nature is unchanging.
With an open mind you will be openhearted.
Being openhearted, you will act royally,
Being royal, you will attain the divine.
Being divine, you will be at one with the
Dao.
Being at one with the Dao is eternal.
And though the body dies, the Dao will never
pass away.

9. He who does not trust enough
Will not be trusted.

10. A truly good man does nothing,
Yet leaves nothing undone.
A foolish man is always doing,
Yet much remains to be done.

A. What seem to be the essential values of Confucianism?
B. What seem to be the essential values of Daoism?
C. What attitude toward man seems to be held by Confucius and by Lao-tzu?
D. What classes or socioeconomic groups within a society would be attracted to Confucianism? To Daoism?

Lao Tsu: *Tao Te Ching*, Translated by Gia-fufeng & Jane English, Vintage Books, 1972.

WORKSHEET 3 Han-Yu'S: The Memorial on the Bone of Budda[1]

I humbly submit that`Buddhism is but one of the religions obtaining among the barbarian tribes, that only during the latter Han Dynasty did it filter into the Middle Kingdom, and that it never existed in the golden age of the past.
In remote times Huang-ti ruled for a hundred years, and lived to the age of a hundred and ten; Shao Hao ruled for eighty years and lived to the age of a hundred.; Chuan Hsu ruled for seventy-nine years and lived to the age of ninety-eight; Emperor Ku ruled for seventy years to the age of a hundred and five; Emperor Yao ninety-eight years to the age of a hundred and eighteen; while both emperors Shun and Yu lived to be a hundred. During this time the empire was in a state of perfect equilibrium and the people lived to ripe old age in peace and prosperity; but as yet the Middle Kingdom did not know of Buddha. After this T'ang of Yin lived to be a hundred. His grandson T'ai Mou ruled for seventy-five years, and Wu Ting for fifty-nine years; and though the histories do not tell us to what age they lived, it cannot in either case be reckoned at less than a hundred. In the Chou Dynasty Wen Wang lived to be ninety-seven, and Wu Wang to be ninety-three, whilst Mu Wang was on the throne for a hundred years. As Buddhism had still not penetrated to the Middle Kingdom, this cannot be attributed to the worship of him.

It was not until the reign of Ming-ti of Han that Buddhism first appeared. Ming-ti's reign lasted no longer than eighteen years, and after him disturbance followed upon disturbance, and reigns were all short. From the time of the five dynasties, Sung, Ch'i, Liang, Ch'en, and Yuan Wei onwards, as the worship of Buddha slowly increased, dynasties became more shortlived. Wu-ti of Liang alone reigned as long as forty-eight years. During his reign he three times consecrated his life to Buddha, made no animal sacrifices in his ancestral temple, and ate but one meal a day of vegetables and fruit. Yet, in the end he was driven out by the rebel Hou Ching and died of starvation in T'ai Ch'eng, and his state was immediately destroyed. By worshipping Buddha he looked for prosperity but found only disaster, a sufficient proof that Buddha is not worthy of worship.

When Kao-tsu succeeded the fallen house of Sui, he determined to eradicate Buddhism. But the ministers of the time were lacking in foresight and ability, they had no real understanding of the way of the ancient kings, nor of the things that are right both for then and now. Thus they were unable to assist the wise resolution of their ruler and save their country from this plague. To my constant regret the attempt stopped short. But you, your majesty, are possessed of a skill in the arts of peace and war, of wisdom and courage the like of which has not been seen for several thousand years. When you first ascended the throne you prohibited recruitment of Buddhism monks and Daoist priests and the foundation of new temples and monasteries; and I firmly believed that the intentions of Kao-tsu would be carried out by your hand, or if this were still impossible, that at least their religions would not be allowed to spread and flourish.

And now, your majesty, I hear that you have ordered all Buddhist monks to escort a bone of the Buddha from Feng- hsiang and that a pavilion be erected from which you will in person watch its entrance into the Imperial Palace. You have further ordered every Buddhist temple to receive this object with due homage. Stupid as I am, I feel convinced that it is not out of regard for you, your majesty, are praying for blessings by doing him this honor; but that you are organizing this absurd pantomime for the benefit of the people of the capital and for their gratification in this year of plenty and happiness. For a mind so enlightened as your majesty's could never believe such nonsense. The minds of the common people however, are as easy to becloud as they are difficult to enlighten. If they see your majesty acting in this way, they will think that you are wholeheartedly worshipping the Buddha, and will say: "His majesty is a great sage, and even he worships the Buddha with all his heart. Who are we that we should any of us grudge our lives in his service?" They will cauterize the crowns of their heads, bum off their fingers, and in bands of tens or hundreds cast off their clothing and scatter their money and from daylight to darkness follow one another in the cold fear of being too late. Young and old in one mad rush will forsake their trades and callings and, unless you issue some prohibition, will flock round the temples, hacking their arms and mutilating their bodies to do him homage. And the laughter that such unseemly and degenerate behavior will everywhere provoke will be light matter.

The Buddha was born a barbarian; he was unacquainted with the language of the Middle Kingdom, and his dress was of a different cut. His tongue did not speak nor was his body clothed in the manner prescribed by the kings of old; he knew nothing of the duty of minister to prince or the relationship of son to father. Were he still alive today, were he to come to court at the bidding of his country, your majesty would give him no greater reception than an interview in the Strangers' Hall, a ceremonial banquet, and the gift of a suit of clothes, after which you would have him sent under guard to the frontier to prevent him from misleading your people.

There is then all the less reason now that he has been dead so long for allowing this decayed and rotten bone, this filthy and disgusting relic, to enter the Forbidden Palace. "I stand in awe of supernatural beings," said Confucius, "but keep them at a distance." And the feudal lords of olden times when making a visit of condolence even within their own state would still not approach without sending a shaman to precede them and drive away all evil influences with a branch of peach-wood. But now and for no given reason your majesty proposes to view in person the reception of this decayed and disgusting object without even sending ahead the shaman with his peach-wood wand; and to my shame and indignation none of your ministers says that this is wrong, none of your censors has exposed the error.

I beg that this bone be handed over to the authorities to be thrown into water or fire, that Buddhism be destroyed root and branch for ever, that the doubts of your people be settled once and for all and their descendants saved from heresy. For if you make it known to your people that the actions of the true sage surpass ten thousand times ten thousand those of ordinary men, with what wondering joy will be acclaimed! And if the Buddha should indeed possess the power to bring down evil, let all the bane and punishment fall upon my head, and as heaven is my witness I shall not complain.

In the fullness of my emotion I humbly present this memorial for your attention.

Wang An-Shih Condemns Scholar-Officials[2]

What is the way to select officials? The ancient kings selected men only from the local villages and through the local schools. The people were asked to recommend those they considered virtuous and able, sending up their nominations to the court, which investigated each one. Only if the men recommended proved truly virtuous and able, would they be appointed to official posts. If they wanted to ascertain a man's virtue, they inquired into his conduct; if they wanted to ascertain his ability, they inquired into his utterances. Having inquired into his actions and utterances, they then tested him in government affairs.

In recent years, teaching has been based on the essays required for the civil service examinations, but this kind of essay cannot be learned without resorting to extensive memorization, upon which students spend their entire day. Such proficiency as they attain is of no use in the government of the empire, and the empire can make no use of them. Therefore, even if students remained in school until their hair turned gray, and they spent the whole day pursuing the instruction given them, when finally appointed to office, they would not have the faintest idea of what to do.

Han Yu: What is the true way?[3]

To love universally is called humanity (jen); to apply this in a proper manner is called righteousness (i). The operation of these is the Way (Dao) and its innate power is that it is self-sufficient, requiring nothing from outside itself Humanity and righteousness are fixed principles, but the Way and its inner powers are speculative concepts. Thus we have the way of the gentleman (chun- tzu), and the way of the small man, and both good and evil power. Lao Tzu made light of humanity and righteousness, but he did not abolish them. His view was narrow like that of a man who sits at the bottom of a well and looks up at the sky saying, "The sky is small." This does not mean the sky is really small. Lao Tzu understood humanity and righteous in only a very limited sense, and therefore it is natural that he belittled them. What he called the Way was only the Way as he saw it, and not what I call the Way; what he called inner power was only power as he saw it, and not what I call inner power. What Lao Tzu called the Way and power are stripped of humanity and righteous, and represent only the private view of one individual.

Now the Daoists tell us that until the sages die off, robbers will never disappear. How thoughtless! If there were no sages in ancient times, then mankind would have perished. For those who are rulers give commands which are carried out by their officials and made known to the people, and the people produce rice and silk and utensils and exchange commodities. If the king fails to issue commands, he ceases to be a ruler. Yet the Daoists and the Buddhists teach men to reject the ideas of ruler and subject and of father and son, to cease from activities which sustain life. What should be done? I say that Daoism and Buddhism must be suppressed. Let their priests be turned into ordinary men again, let their books be burned and their temples converted into homes. Let the wisdom of our former kings and sages be made clear, and let the widower and the widow, the orphan and the lonely, the crippled and the sick be nourished. Then all will be well.

The *Memorial on Buddha' s Bone* should be assessed in light of the following questions:

A. What attitude toward Buddha and the philosophy of Buddhism are expressed in the document?
B. Under what conditions did Buddhism arrive and thrive in China?
C. The selections from Han Yu and Wang An- shih should be seen in the light of protest against contemporary beliefs and practices.

1.Translated by J.K. Rideout, reprinted in *Confucian Classics & Cultural Values,* The American Forum for Global Education, 1995. Han Yu's Memorial is from the 9th century

2.Wang An Shih was a noted reformer of Sung Dynasty China; this selection is taken from Hellerman & Stein, *China: Readings on the Middle Kingdom, NY:* Washington Square Press, 1971

3.W.T. DeBary, Wing-tsit Chan, Burton Watson, *Sources of Chinese Tradition, NY:* Columbia University Press, 1960.

TEACHER'S GUIDE

COOPERATIVE LEARNING

What Is It? How does it work? How does it differ from what is happening in my classes? Why should I introduce cooperative learning into my classes? these are some of the questions you may have asked yourself about cooperative learning. Educational research indicates that when students are actively engaged in the learning process, they will learn more and retain more of what they have learned, and will feel good about the learning experience and themselves.

What is Cooperative Learning?

Cooperative learning is a teaching strategy whereby students interact and depend upon themselves and one another, rather than the teacher in order to complete a task within an educational environment which is intended to broaden their scope of knowledge. During this process, each student is responsible for a specific aspect of the learning activity, for remaining "on task," for what (s)he learns, and for what others learn. The student is an active rather than passive, learner.

Cooperative learning fosters both academic and social advantages: improved attitudes about school and learning; increased motivation to learn; increased self-esteem; decreased negative competition; decreased dependence on the teacher, and acceptance of others' differences, to name a few. All of these, as part of the cooperative learning experience, promote increased interaction, interpretation and inquiry. (Vacca, Vacca, and Gore, 1991, p. 466-7.)

How to Achieve Cooperative Learning

The key to a successful cooperative learning experience rests in the grouping of students. Heterogeneous grouping which reflects varied student abilities, racial, ethnic, and gender differences is the ultimate goal.

- drawing the same number, symbol, color, etc. from a bowl, bag, or desk
- "counting-off" students (1-2-3-4; 1-2-3-4)
- "distributing written assignments to students and grouping them by assignment

Grouped students should then be given a task designed to promote working cooperatively (together) to complete the task. The task (assignment) should result in a product which can be heard, viewed, or, in some way, shared with the **entire** class.

At the onset, when the task is initially given to the groups, each member of a group has a specific role in completing the task. The usual roles are those of **reader**, **reporter**, **recorder**, and **manager**. Students decide among themselves who will do what. It should be stressed that all roles jobs are of equal importance and that there is no boss in the group. The distribution of specific roles or (jobs) within the group in and of itself promotes cooperative learning and inclusion rather than exclusion of some participants.

At first, there may be students who do not want to "carry their weight," but as they become more familiar with the non-threatening aspect of cooperative learning, every student can bring something to the learning experience, and, once the reluctant student realizes that (s)he has something to offer, (s)he does.

After students share what they have learned or created with the class, there should be some discussion about this "lesson." If time does not permit, the discussion can become a written homework assignment or carried over to the next day. The teacher may ask students for their initial reactions and/or comments or how they felt during the process or what was different about this lesson. This discussion will serve to start students to think about themselves as **responsible** learners, to think about the learning process, and to think about different ways of learning. Subsequent introductory cooperative learning activities may follow the next day or several days later. In addition to the assigned task, routines associated with cooperative learning, such as immediately Joining their groups on cooperative learning days or stopping group work on a given signal so that class sharing can take place etc., should be introduced. Students should remain in their initial groups until the teacher feels that they understand the basic concepts of cooperative learning.

Once this basic understanding occurs, the teacher may then want to change the composition of the groups so that each group consists of students of varied abilities, genders, racial and ethnic backgrounds.

Teacher's Role

The teacher, obviously, plays the most important role in the cooperative learning process. The teacher determines the final grouping of students, plans tasks with very specific outcomes in mind, determines the value point system for completion of certain tasks, determines assessment tools and the ways in which they will be used.

In addition, the teacher serves as a **facilitator, resource, and observer** during all cooperative learning activities. It is expected that the teacher will remain actively involved by circulating among the groups and by joining groups for brief periods of time to facilitate, not to dominate. It is the teacher who signals closure to the cooperative learning activity by initiating sharing. Finally, be prepared for noise levels above those to which you are normally accustomed. Cooperative learning at its best generates lots of discussion, sometimes all at once. However, the excitement generated by students who are taking an active and responsible role in their learning is infectious and wonderful to behold and to hear.

SIMULATIONS

The following **guidelines** will help you conduct effective simulation exercises.

- Keep activities short and simple
- Arrange the classroom before students arrive.
- Give students clear directions and communicate expectations.
- Know when to stop and take advantage of the "teachable moment."

Another teaching strategy involves the use of response groups. In order to ensure the success of group work, effective classroom arrangement is critical. Arrange desks so that students can talk and listen to each other. An overhead transparency or a flip chart should be prepared which contains a seating diagram. List group members' names so that students know where to sit and who is in their group.

Be patient, but expect your students to get it right!

Select a facilitator and a recorder for each group. Quickly explain the roles of each. In the beginning, when you use response groups set a relatively brief time limit to Promote focused discussion.

Chapter 4

To What Extent is Confucianism a Defining Characteristic of the Chinese Mentality?

Chapter 4 To What Extent is Confucianism a Defining Characteristic of the Chinese Mentality?

Confucianism in the '90s Part I

Aim

What is the contemporary relevance of the **Analects?**

Performance Objective

Students will be able to:

- define the *Analects*
- explain concepts of ren, li, filial piety and righteous government
- categorize *Analects so* as to better organize the ideas of Confucius for themselves

Teacher Background

The Analects are a set of conversations compiled by Confucius' disciples. They are the chief source of knowledge about Confucius and his teachings. Confucius' teachings have been the mainstay of Chinese tradition for over two thousand years. The idea of the Way (dao) *and virtue (te) were already well recognized in Confucius' day. These concepts are central to the teachings of Confucius.*

Confucius had much to say about moral character. He felt that the purpose of life was to become a ***Chun-tzu,*** *or as good a person as possible. Since Confucianism is not a religion, no heavenly benefits were promised as a reward for goodness; morality, he believed, must be sought for its own sake, not for any eventual gain. A Chun-lzu was required to have a number of virtues. Primary was ren or benevolence. Confucius discusses this concept repeatedly in the Analects. Observance of li, or the rites, is also central to the teachings of Confucius. Li was a set of rules governing life and based on morality. Observance of Li lead to right behavior. Li is frequently discussed in the Analects.*

The Analects also report that Confucius was much concerned with the relationships between people and humanistic government. He felt that for a Chun-lzu to completely realize morality there was a need to participate in government.

Springboard

- The teacher reads Confucius' analect on the conduct of the virtuous person to the class.

  > "The Master said, 'It is not the failure of others to appreciate your abilities that should trouble you, but rather your failure to appreciate theirs.'"

- What do you think this analect means?
- Can you think of other famous people who gave advice about life?

Procedure

- Given quotes from the *Analects,* the students will meet in small groups to discuss and agree upon an interpretation. They will then share their quote and interpretation with the class.
- Students will complete WORKSHEET # 1 by indicating if the quote discusses li, wen, filial piety or righteous government.
- Working together in small groups, the students will develop their own modem Confucian saying and share it with the class.

Summary

- In the Bible, there is a statement that says:
  "Do unto others what you would have them do unto you."
- How is this like Confucius' statement?
  "Do not do to others what you yourself would not like done unto you."

WORKSHEET 1

Directions: Categorize the following quotes into advice about li, ren, government or piety

_____When Fan Chi asked the purpose of humanity, the Master said: "Loving men." 12.22

_____The Master said: "In serving your parents, be gentle in your remonstration. Seeing that they are not inclined to follow your advice, revere them nonetheless and do not disobey them. Though anguished, do not feel resentful" 4.18

_____The Master said: "Sweet words and a pleasing countenance have little humanity in them." 1.3

_____The Master said: "If you guide them with decrees and regulate them with penalties, they will be immune but will have no sense of shame. If you guide them with virtue and regulate them with the rituals, they will have a sense of shame and correct themselves." 2.3

_____The Master said: "Your parents' age, you must bear in mind-on the one hand, with joy; on the other, with anxiety."4.21

_____The Master said: "He who conducts government with virtue may be likened to the North Star, which, seated in its place, is surrounded by multitudes of other stars." 2.1

_____The Master said: "Younger brothers and sons should be filial to their parents at home and obedient to their elder brothers abroad; discreet and truthful; they should extensively love the multitude and keep close to men of humanity. If, after practicing these, they have energy to spare, they should employ it to acquire culture." 1.6

_____When Duke Jing of Qi asked about government of Master Kong, Master Kong replied: "Let a sovereign act like a sovereign, a minister like a minister, a father like a father and a son like a son." The duke said: "Well said! For if a sovereign does not act like a sovereign, a minister not like a minister, a father not like a father and a son not like a son, even though there is millet, can I get to eat it?" 12.11

_____The Master said: "Respectfulness without the rituals becomes laboriousness; discretion without the rituals becomes apprehensiveness;

courage without the rituals becomes rebelliousness; uprightness without the rituals becomes acrimoniousness. If the gentleman is devoted to his kin, the people will rise to humanity, if he does not abandon his old acquaintances, the people will not be callous." 8.2

_____The Master said: "Lofty-minded shi and humane men do not seek to preserve their lives at the expense of humanity; rather, they give their lives to attain humanity." 15.9

_____When Duke of She asked about government, the Master said: "Make those nearby contented and those far off flock to you." 13.16

Worksheet 1 - Answer Sheet

[ren] When Fan Chi asked the purpose of humanity, the Master said: "Loving men." 12.22

[filial piety] The Master said: "In serving your parents, be gentle in your remonstration. Seeing that they are not inclined to follow your advice, revere them nonetheless and do not disobey them. Though anguished, do not feel resentful" 4.18

[ren] The Master said: "Sweet words and a pleasing countenance have little humanity in them." 1.3

[li] The Master said: "If you guide them with decrees and regulate them with penalties, they will be immune but will have no sense of shame. If you guide them with virtue and regulate them with the rituals, they will have a sense of shame and correct themselves." 2.3

[filial piety]The Master said: "Your parents' age, you must bear in mind-on the one hand, with joy; on the other, with anxiety."4.21

[government] The Master said: "He who conducts government with virtue may be likened to the North Star, which, seated in its place, is surrounded by multitudes of other stars." 2.1

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[ren] The Master said: "Lofty-minded shi and humane men do not seek to preserve their lives at the expense of humanity; rather, they give their lives to attain humanity." 15.9

[government] When Duke of She asked about government, the Master said: "Make those nearby contented and

Confucianism in the '90s Part II

Teacher Tips:
"Open Mind" Activity
1. Distribute Worksheet #2
2. Students write name of subject at the top of page.
3. Inside the outline students can jot down phrases, symbols or pictures to illustrate what the subject is thinking about or how he/she perceives himself/herself.
4. This activity may be done indicidually or in groups

Aim

Are the teachings of Confucius applicable today?

Performance Objective

- Students will be able to:
- assess the impact of Confucianism on the lives of modem China
- identify which aspects of Confucianism are being demonstrated
- debate the importance of Confucianism in modem world

Teacher Background

For most of this century educated Chinese have had little formal learning about Confucianism. Marx, Lenin and Mao have been the "classics " studied. The Chinese Communist Party tried to turn the Confucian relationships upside-down with the ruler ruling at the will of The People, youth rebelling against their parents, and women "holding up half of the sky. " They have tried to "smash the old Confucian curiosity shop ".

Currently there is a rebirth of Confucianism. The government is particularly emphasizing the Confucian hierarchy in order to regain some of their lost control. Because Confucianism is uniquely Chinese, with new emphasis on it they hope to appeal to the overseas Chinese. The motive is economic. It is the hope of the government that Confucianism will help stabilize society, build character, and clarify roles.

Springboard

Write the word *Confucianism* on the board. Ask each student to develop a semantic map representing all they know about Confucianism. Divide the students into groups and ask them to share their maps and then further develop their own.

Procedure

- Distribute WORKSHEET #1. Divide students into five groups. All groups will read the Introduction. In addition, group A will read interview A; group B will read interview B, and so on. Following the reading, students will speculate about subjects using the "Open Mind" handout (WORKSHEET #2). See Teacher Tips for directions.
- Depending upon time, teacher may repeat this procedure until all interviews have been read by each student or a cooperative learning jigsaw may be employed. (For more information on these strategies, see Teacher's Guide.)
- After all interviews have been read and discussed, students will be asked to draw preliminary conclusions based on the following question:
    - From what you have studied and read about Confucius, do you see any evidence to indicate that Confucius has an impact on the lives of Chinese today?
- Distribute WORKSHEET #3. Direct students to read either as a small group or as a whole group. When they finish reading, they should answer the following question:
- What additional evidence did the writer cite to support her/his claim that Confucius has an impact on the lives of Chinese today'?

Summary

- Students will read the article "China: Move Over, Karl Marx-Here Comes Confucius" edited by Stanley Reed (WORKSHEET #4)
- According to this article, why is the government interested in encouraging Confucianism?
- Which aspects of Confucianism are being encouraged? Why?
- How relevant is Confucianism today?
- Can Confucianism and Communism co-exist? Explain your answer.

The teacher will set up a situation in which the students will debate whether or not a return to Confucianism would be workable in modern China.

WORKSHEET 1

As part of University of Vermont's "Best Practices Exchange " I spent the fall of 1995 teaching in China My husband, daughter and I lived on the grounds of NiuLanshan Number One Secondary School, NiuLanshan, Shun Yi County, Beijing, China in the apartments provided for the teachers. We taught English classes and did in- service presentations for NiuLanshan teachers and for teachers at the Shun Yi County Teacher Training School.

Purpose

My original intention was to audio tape these interviews. But it soon became clear that this would not be a successful technique. The people I talked to would not have talked as freely if they knew they were being taped The interviews were reconstructed from my notes and from memory. My husband and daughter were present for some of the interviews. They also helped me with the reconstruction. When I set out to do this project, it was my intention to interview Chinese of both sexes and various ages. I also wanted to interview people as many as possible with different jobs. As it turned out, very few people knew anything about Confucius beyond his name; some students had never heard of him. In general, people between the ages of 20 and 50 had heard of him but knew only that he was an ancient Chinese philosopher. They didn't know when he lived or the tenets of his philosophy. Older people knew something vague about his philosophy but only a few people knew enough to provide me with an interview. History teachers were among those who knew more about Confucius.

In trying to find people to interview, I asked teachers at the school, students, parents of teachers and officials. Most inquires did not lead to an interview since there was little or no knowledge of Confucius among the students or the younger teachers. The interviews that I did obtain follow.

Because Confucius' name was thoroughly disclaimed during the Cultural Revolution even well-educated people know little about him. In spite of this the tenets of his belief system can be seen everywhere in daily life.

Mary Gemignani

Interviews

A. Two Teachers

S.X is an English teacher and P.XD. is a history teacher. Both men teach at the same Beijing key school and are in their mid-forties. P.XD. Is a history teacher and Party official. S.X is an English teacher and party member. S.X acted as interpreter for P.XD. for this interview.

P.X.D. started by telling the story of Confucius' life. He also gave a short overview of Confucius' teachings. He told us that "all the teaching methods in the world came from Confucius," that benevolence means to be polite and that right behavior is the most important thing in the world. He also said that during Emperor Qianlong's rule (approximately 1750) all the Confucian books were burned. This was during the Qing (Manchu) Dynasty.

S.X.: This is the first time I have heard the story of Confucius' life. During the Cultural Revolution Confucius was criticized.

P.X.D.: When I was in Junior III (9th grade), there was only a picture of Confucius on the wall of the school. But, when my father went to school he saluted the picture of Confucius three times each time he passed it.

M.G.: S.X., did you have these same pictures of Confucius on the walls in your school when you were young?

S.X.: No, I never saw a picture of Confucius.

P.X.D.: The pictures of Confucius were replaced by pictures of Mao.

S.X.: Now the pictures of Mao in the classrooms have been replaced with the Chinese flag.

M.G.: Were there temples for Confucius?

P.X.D.: Yes. He was respected as a great leader-not a god. Temples exist in his home province.

M.G.: Do you think there are any Confucian influences today?

S.X.: Yes. For example, the friendliness and kindheartedness that we have shown you people and you have shown us back. The Chinese are the friendliest people in the world.

M.G.: Will Confucianism become more popular now?

S.X.: Yes. His ideas have lived for a very long time. For example, the way we talked about sitting at the table. It is li. (Here he is referring to a conversation earlier in the day about how the honored guests sit facing the door and the second most important guest sits to his right.)

P.X.D.: Confucius was talked against during the Cultural Revolution. But now we have new ideas about him since the Cultural Revolution.

M.G.: Will the Confucian ideas about the five relationships continue to be upheld?

S.X.: Yes. Confucius said that children should obey their father. We will try to keep this good behavior. Perhaps some ideas may change because they are not good for today's society. China will do well with social development and Confucian ideas.

M.G.: Do students learn anything about Confucius in school?

P.X.D.: Only in history.

B. Two High School Students

X.B. Is a secondary school student at a Chinese key school. This interview is typical of many that I had with middle and secondary school students.

X.B.: Do you know Mao Zedong?

M.G.: Yes, of course. Most Americans have heard of him.

X.B.: Yes! Yes! He was a great leader. A very great man. Like your Washington.

M.G.: Well, yes. Kind of Do you know Confucius?

X.B.: No. Do you know NBA? Michael Jordan?

M.G.: Yes. Basketball. He can jump very high.

X.B.: Yes. He can play very good. Do you know Mike Tyson?

M.G.: Yes. Do you like him?

X.B.: Yes! Yes! Very much. He has a picture of Mao Zedong on his arm.*

M.G.: A picture of Mao on his arm? Hmmmm.... He is a good fighter but not a good man. Do you know Kung Fu Tze?

X.B.: Is he Chinese? I have not heard of him. Do you know Michael Jackson?

* Many Chinese students asked about Mike Tyson and mentioned a tattoo of Mao that he supposedly has on his bicep.

C. Dinner with a Family

Dinner at the home of the Z family. Both parents are middle school teachers. They have two grown daughters. Their younger daughter is a teacher at a Beijing key school and is preparing for a trip to Vermont as part of an exchange program. Present at the meal were both daughters, the older daughter's husband and child, the father's brother, his wife and their teenage son.

M.G.: Do students study Confucius in schools today?

Mr. Z.: No! No! During the Cultural Revolution Confucius was criticized.

M.G.: Did you study Confucius when you were a child?

Mr. Z.: Yes, of course!

M.G.: Where did you learn about Confucius?

Mr. Z.: Both at home and at school. (Points to his sister-in- law) She is a descendent of Confucius. Her middle name is Kung. She is perhaps the 70th generation.

M.G.: This past summer I studied about Confucius for one month. I took a course with some other American teachers. I am very interested in Confucius.

Mr.Z.: Did you ever visit the home of Confucius? It is only several hours from here.... (Interrupted by meal and was not able to get the conversation back to the impact of Confucius today.)

Later, to the sister-in-law

M.G.: Is it true that you are a descendent of Confucius?

M. C.: Yes, I believe it is. My middle name is Kung. It is the same name.

M.G.: Have you learned much about your famous ancestor. Can you tell me about him?

M.C.: No, I don't know much about him. Only where he comes from. I never learned anything about what he taught.

D. College Teacher and Friend

L. E. is a 53 year-old teacher and official. He was formerly a teacher at a Beijing key school. Now he is teaching a class at a college in Beijing He has been to the United States several times. L.E. lived with our family when he was in the US. and has been a personal friend for several years.

M.G.: I've noticed that many people don't know what I'm talking about when I ask them about Confucius. Is there a problem with they way I am asking the question?

L.E.: It is true that the people don't know Confucius. They need something to believe in but they don't know him.

M.G.: I believe that they follow some Confucian principles even though they don't know him.

L.E.: Yes. This is true and the government may be trying to encourage this but without using the name.

M.G.: Why not use the name?

L.E.: Maybe the time isn't right. You know China is like a big boat. You can't turn it easily--only slowly. In Taiwan, Singapore, Korea, the overseas Chinese, they practice Confucianism. But here we may follow the principles but we don't use the name. The youth, they don't have any beliefs. They need something. Confucianism could do this and also help unite all the Chinese.

M.G.: Many of the things that Confucius taught are like other major beliefs-be respectful of others-all the positive things about human relationships. Don't worry if someone doesn't notice something good you do. And so on.

L.E.: Yes, maybe all religions are one. (He continued on this vein pointing our similarities.) You know that Buddhism is not a real religion.... (More of his ideas about this.) There is too much talk with people. Officials might be spending too much time talking about communism and capitalism. We must just think of the people and do what is right for the people.

D. English Language Teacher and a History Teacher

ZZ is an English language teacher. She is in her mid-twenties. This attempt at an interview was similar to many discussions I had with young teachers.

M.G.: When you went to school did you learn about Confucius? Kung Fu Tzu?

Z.Z.: No we never were taught about him in school. I only know about him because I have heard his name from my father.

M.G.: What do you know about him?

Z.Z.: Nothing. Only his name. He lived in ancient times.

W. X has been a history teacher at a Beijing key school for ten years. He is a graduate of the school where he now is teaches. W.X started the discussion by giving me an overview of the life of Confucius.

WX: .... Mao Zedong did not like Confucius. Confucianism was not useful to the classes. Youths know little about Confucius today.

M.G.: Do you think that Confucianism has any impact on Chinese society today?

WX: His ideas were very profound.

M.G.: How is Confucius viewed today? Is there any impact of his philosophy today?

WX: Some of his ideas may be useful. We may be able to use some of his ideas. He may help to develop some standards for living. His ideas of ren is especially important. People must have some virtue.

M.G.:Are Mao's ideas opposed or in conflict with Confucius' ideas?

WX: Mao felt that if people denied Confucius, they were denying Chinese culture.

M.G.: Wasn't there some difficulty with Confucius during the 60s and 70s. (A reference to the Cultural Revolution when Confucius was disclaimed.)

WX: This was a political struggle. Often history is used as a weapon. It was used to get rid of political enemies.

M.G.: Do the leaders today want the people to return to Confucian values?

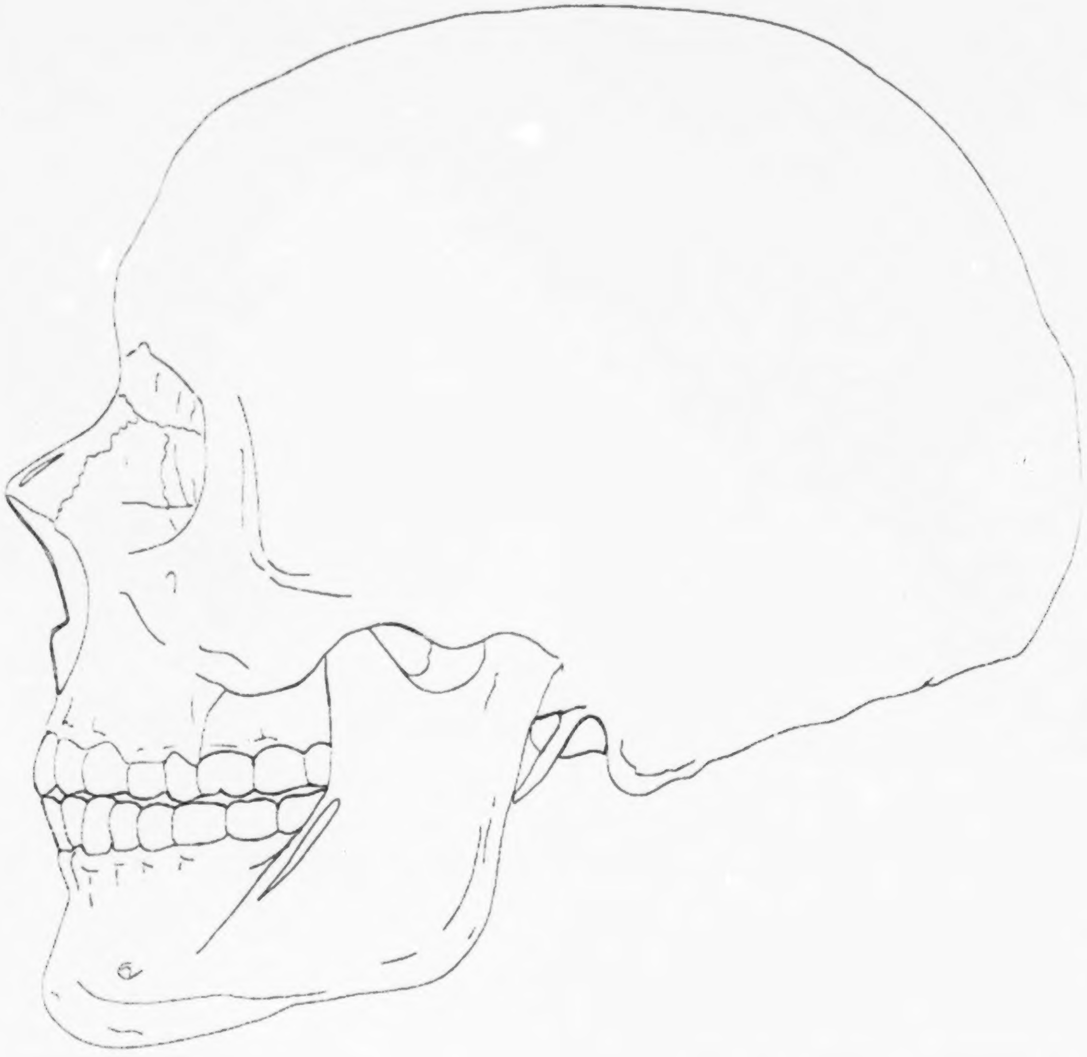
WX: Many leaders don't believe in Confucius but there is a big problem in China. It is the spirit of the people. They just want things. (Reference to materialism.) New standards for behavior are needed maybe moral or legal. Confucius was a failure in philosophy but a success in education.

M.G.: We have been asked many times which of our four children we love the best. This is a very foreign idea to Americans. We love all our children equally. This is easy for Americans to do but I know that Chinese prefer boy children. Is this question a Confucian question?

WX: Yes. I believe it is. You know with Confucius women are the lowest.
From this followed a discussion about the status of women in China and in the U.S. There was no more talk of Confucius.

Worksheet 2

The Open Mind for ______________________________



WORKSHEET 3 Examples of Confucianism in Daily Life

Although there was little formal recognition of Confucius and few people admitted to consciously following Confucian teachings, I observed many examples of Confucianism in action. Confucius emphasized the individual's duty to fit into the larger scheme of family and society. This hierarchical organization of society was pervasive. I could see it within the family, male/female relationships, the Party and within society in general.

Filial piety, the dutiful attitude of children towards their parents, was the cornerstone of virtue in traditional China. It was the responsibility of children to love, serve and obey their parents. The relationships found in society were to be modeled after these family values.

Society, like the family, in traditional China was, thus, strictly hierarchical. Reverence for and obedience to elders and superiors was stressed. Age and sex determined one's place. The family was dominated by the father, and the eldest son was clearly the most important. A woman's worth was based on the status of her husband, her age, and number of sons.

For most people today in China, the Party determines everything-job, housing, number of children and when they will be born. It is because of the Confucian tradition that the Chinese accept this; it grew out of Confucian respect and obedience to those above them. In ancient times, respect, obedience and duty to one's father, husband, or emperor were without question. The people above one in the social hierarchy had absolute control over one's life. This remains true today. As in the past, people try to blend in according to the social norms. To stand out in any way is to invite trouble. "The roof beam that sticks out is the first to rot."

Life has changed in China since the days of Confucius and the old emperors. Yet much has not changed. Under China's modem exterior, it is not difficult to find examples of Confucian values. Filial piety and the hierarchical system of organizing society is evidenced in the general unquestioning obedience to governmental leaders and in the attention and respect given to parents by adult children. Filial piety, devotion to one's parents and family members, remains a central element in Chinese life. Along with this is the loyalty and obedience given to the Party leaders. The dominance of the male is everywhere in evidence from the few number of women in high positions to the continued preference for male children.

I saw many examples of filial piety and the respect given to those who held a higher status. When a child is born. He or she is named only after the father's parents approve of the name. For example, one of the teachers told of how several years ago, she chose a name for her newborn daughter. When the name was brought before the father-in-law, he did not like it so it was changed. Another teacher, Mrs. G., told how her in-laws liked the name she chose for her son and that made her very happy.

Early during our visit, while talking about American holidays, I spoke of an April Fool's Day joke that my children played on their father. We were told in China that kind of thing would never happen because "the gap between father and children is too large". My sense was that we were disapproved of because the April Fool's joke was perceived as showing a lack of respect for the father.

People I talked with always spoke with respect about their own fathers. On a trip to another part of China, Mr. S. talked with reverence about his father and bought a gift for him. No gift was bought for his wife or daughter.

In another case, a middle aged friend frequently talked of his mother with great love and respect. It was only much later in our relationship that we heard anything about his wife.

In traditional Confucian thought, wives were subordinate to their husbands, just as in society women were subordinate to men. Although I saw examples of growing equality in the relationships between some of the couples we knew, it was my general observation that in Chinese society this Confucian model remains in place. In the 1700-student school we taught in, there were no female department heads. Nor, we were told, had there ever been. The school "leaders," whose duties appeared to be a cross between administrative responsibilities and Party oversight of the teachers, were also a group of men. I did, however, meet one woman who was a party leader in another school.

I was told men can drink "strong wine" and smoke but women who do these things are considered to be "not a good woman." In the many social situations I was in, I never saw a woman drink any alcoholic beverage. I did see some women smoke, but this was very uncommon in a society where nearly all of the men smoke.

The preference for boys was driven home when a friend told me about a pregnant teacher who was always snacking on something sour. This was to assure the birth of a son. I asked the pregnant teacher if it was true that snacking on sour things would produce a son. Her reply was that she didn't know but that maybe it would help.

It follows that teachers have no problem having favorites and that those favorites are boys. In a class of fifty students, those "little emperors" will be called on again and again. Once I began to notice this, I took data on what I was seeing. I did fourteen observations in three different classes. During the observations I counted how many times girls were called on versus how many times boys were called on. In two of the classes the number of boys was larger than the number of girls. I, therefore, made corrections for this in my calculations. Boys were being called on 50-100%% more frequently than girls. Because I only observed one teacher, it is difficult to tell if this would usually be the case but I suspect it would be. Of course, this is a very small sample but I feel confident in saying that boys were given advantages within these classes that girls were not.

Although the Communist Party eradicated female infanticide after 1949, in the 1980s statistics indicated that the female infant population was significantly less than that of the male infant population. As the Communist Party stopped pushing for female rights, old Confucian traditions began to take over. I observed a slightly larger number of boys than girls in the classes at the school but I'm not sure what to conclude from this.

Over and over again we were asked, in public situations and in private conversation, which of our four children we "like best." When we replied that we loved all of our children equally, I had the distinct feeling that our answer was not believed. My sense was that a more acceptable answer would have been that we loved our eldest son best. Even though our daughter was usually present when this question was asked, there was no sense that she should have any problem if this had been our reply.

Although Mao said that "women hold up half the sky," they certainly don't hold half the positions of power in society or government.* Again, in our school, there were no female department heads or leaders.

We had only one opportunity to observe the elder brother- younger brother relationship. In this case the younger brother, a "boss," had clearly done better financially than the older brother, a retired teacher. Still, as we ate with these two men and their families, it was clear that the younger brother admired and respected his elder brother. (More obvious to me, in this situation, was that the women and men sat at separate tables and several of the women were not able to join the meal because they were busy in the kitchen.) I had a general sense that older men, or men that had achieved a high position, were given respect from other men.

Within society there is a clear hierarchy. Teachers have better housing than workers. Officials have access to cars that are unavailable to teachers. Teachers spoke of the "son of an official" with more respect than "a boy from the countryside." It is my impression that government officials, businessmen, and bosses are higher on the respect scale than teachers. Teachers, in turn, are much higher than workers. Peasants seem to come in last in terms of respect. This I gathered over time from the casual remarks of many people. One example, however, comes to mind. My husband, in talking with a female teacher, mentioned that he had once worked as a carpenter building houses. The woman was appalled. "You mean you were a worker?" she asked. He had obviously lost respect in her eyes.

In spite of Communism, the sovereign-subject relationship still exists in modem China. Students frequently asked us if we "knew Mao." When we said yes they were always delighted. Mao is treated almost like a god; certainly as a respected ancestor/warrior. Many students wore Mao buttons and his picture was a common lucky piece hanging from the mirrors of cabs and buses.

When the Communists took power in 1949 they condemned the old ways. One of the slogans during the Cultural Revolution was "Destroy the Four Olds: old ideas, old culture, old customs, and old habits." Yet I believe these olds were not destroyed but simply restructured. Underneath the concept of socialism there still exists a dynasty of imperial rule. The old elite have been replaced by a new privileged class. Certainly the principal at our school appeared to be doing well enough and the Party members seemed to have perks that the others didn't.

Within their small domains, leaders (rulers) are not questioned. When the principal at the school decided on a major change in the length of the school week, no one questioned it. No extra pay seemed to be involved for the teachers. The only comment I heard, certainly not a complaint, was that the change was hard for parents with young children. This, of course, is unimaginable in the U.S. In China, however, the rule of the powerful person is the rule of the people and subject to change at the will of the person in charge.

On a trip we took to another part of China, we were accompanied by the man in charge of us, a Party member, Mr. S., Mr. P., and the driver. As we started out Mr.S. told us that on this trip he would be acting as interpreter not as the leader. It was clear through out the whole trip that Mr. P., a more long-standing Party member, was in charge and that Mr. S. was the underling although in other situations he had always been the one in charge.

At another level, students show respect for their teachers by standing when speaking to them. Within any given classroom, teachers tend to lecture students and students take notes, memorize answers and give answers back verbatim. They do not question teachers in any way. This tradition of respecting and not questioning authority has its roots in Confucianism.

The different prices charged to foreigners seem to be a modernization of the kowtow to the ruler. Time after time, we, as foreigners, were required to pay substantially higher fees than the Chinese were. A typical example was in Tiantan Park where foreigners are charged four times the entry fee.

Among the students we were surrounded by friend/friend relationships yet it was difficult tell exactly what those relationships were. Friendships were always same sex; boys spent time with boys and girls spent time with girls. Boys and girls spoke to each other only within the confines of the classroom. I did not observe any flirtatious behavior even among the older students.

Confucianism runs deep in Chinese society. Although he may not be widely known and studied by name, Confucian teachings permeate the life of all Chinese.

*In fact, according to Wudunn and Kristoff in *China* Wakes, in 1978 two women served on the Politburo. In the last fifteen years, however, no woman has held such a position. In 1978 11.1 percent of the Central Committee members were women. Today the proportion is 7.5 percent. Female party membership has also dropped.

WORKSHEET 4 China Move Over

China: Move Over, Karl Marx- Here Comes Confucius *by Pete Engardio in Hong Kong*

China watchers have noticed a subtle shift in the behavior of President Jiang Zemin. Long a colorless party boss, Jiang is showing another dimension. He has begun sprinkling his speeches with classical poetry. He urges youths to rediscover Peking opera. And he praises the values of Confucius, the ancient Chinese philosopher long scorned by the communists.

With communism rapidly losing relevance, Jiang and other senior leaders are casting about for something to replace it in the post Deng Xiaoping era and socalled Chinese values, particularly respect for authority. "When leaders speak in communist terminology, nobody-- including most of the government-listens anymore," says Ding Xueliang, a former mainland ideological theoretician now based in Hong Kong. " So they are using nationalism and Confucianism as substitutes for a discredited ideology."

Moral Compass

It's far clearer that this image makeover will be enough to make Jiang the next paramount leader. But whoever the next strongman is, he will likely keep harping on the social stability and high ethical standards that are at the heart of Confucianism. That's because China's leaders are searching for a way to maintain a grip on an increasingly skeptical and fragmented society. And they realize that the public, alarmed by the corruption, crime and sheer greed that have accompanied China's economic takeoff, wants its moral compass restored.

The renewed interest in Confucianism is somewhat bizarre because recently, the communists denounced it for fostering an elitist class system that kept the masses down. Now, the national best-seller lists feature books on such figures as Zeng Guofan, the 19th century Confucian scholar-turned-warlord credited with saving the corrupt and crumbling Qing Dynasty by putting down a popular rebellion. And in November, Beijing hosted the inaugural meeting of the International Confucian Association. The featured speaker was Singapore Senior Minister Lee Kuan Yew, the most vocal advocate of "Asian values."

Traditional values have been talked up in Jiang's recent anticorruption sweep. The official news agency, Xinhua, recently prescribed a revival of Confucianism as "good medicine" to treat the "crisis of morality" that this blamed on Deng's market reforms. But despite such high-minded rhetoric, Jiang seems to be mainly interested in ousting such political rivals as deposed Beijing party chief Chen Xitong.

Still, the search for a way to adapt traditional social norms to modem China goes beyond the cynical selfinterest of politicians. A number of bureaucrats, businesspeople, and intellectuals believe today's Singapore, Taiwan, and South Korea are useful models for China in its transition phase. All three promoted Confucianism to underpin one-party rule but left management of the economy to a technocratic elite. If China follows these models, technocrats are likely to gain a larger say in running the economy.

But whether the present communist elders can pass themselves off as the standard-bearers of China's glorious past is another question. Clearly, Jiang's paeans to classic opera and poetry are falling on deaf ears among younger Chinese, who are more interested in pop music and getting rich. And Jiang himself, who also wants the support of party hardliners, hasn't thrown away his Mao suits. Not long ago, he declared that "to achieve communism is the highest pursuit of our life." Such mixed messages suggest the party will go with whatever works as it tries to avoid history's ash heap.

Chapter 4 To What Extent is Confucianism a Defining Characteristic of the Chinese Mentality?

The role of the "chun-tzu"

Aim

Can an understanding of the role of the **"Chun-tzu"** help contemporary American Society?

Performance Objective

Students will be able to:

- identify the major virtues Confucius taught
- explain the critical role an accepted ethical system plays in the success of all great civilizations
- research and defend a position as to whether contemporary American society should adopt an ethical system such as Confucianism

Teacher Background

Confucius, (551-479 B.C.E.) was the preeminent individual in ancient Chinese philosophy. An outstanding scholar and an excellent teacher, he attracted many students to his school. Living during a period of great change in China, Confucius feared chaos would result as people lost respect for established standards of behavior. Thus, he sought to create a moral system based on an earlier "Golden Era " (the Ch'in period) which would restore order to China Rather than an original thinker, Confucius was a transmitter of ancient wisdom. After his death, his students gathered his teachings together into a text known as the Analects.

Confucius created a moral philosophy which placed man at the center. The primary concept of his philosophy was the chun-tzu or sage king. The chun-tzu was an individual with a highly cultivated moral character. He was an ideal person whose character embodied virtues such as benevolence, righteousness, wisdom, trustworthiness, generosity, obedience, and who always acted in accordance with the rites of filial piety.

For Confucius, every facet of an individual's life was an extension of personal *morality. To live and act morally, one had to follow the Way. The Way was the sum total of truths about the universe. Confucius never expected a person to understand the Way or become a gentleman without a great deal of hard work In fact, becoming a sage king was a goal which an individual needed to cultivate over a lifetime. While Confucius strove to be a sage king himself, he never felt he had attained this level of perfection.*

Confucius taught that if all people strove to embrace the Way, then the entire Chinese society would function properly. Further, he believed that morality must be pursued for its own sake, because he felt moral example was far more effective than laws and regulations in determining individual actions. His teachings eventually became the moral compass of traditional Chinese society and remain a strong cultural influence in East Asia today.

Springboard

Students will read and complete the questions on WORKSHEET #1.

Procedure

- Teacher will divide class into cooperative learning groups. Groups will receive WORKSHEET #2: *The Analects of Confucius*. Teacher will assign selected analects to each group. Teacher will allow enough time for each group to determine the quality or virtue which is being described in each Analect. Teacher will debrief each group and place the virtues discovered on the chalkboard. Teacher will lead a discussion on the relevance of these virtues to contemporary American society.
- What are the virtues which Confucius believed a **Chun-tzu** should possess?
- Do these virtues have any relevance to contemporary American society?

Application

- Today, America, is experiencing a period very similar to that which China experienced at the time of Confucius. It is a period in which great change is occurring. In addition, there is concern that chaos will result if people continue to lose respect for established standards of behavior.
- Students will complete the following writing assignment:

"America would or would not be better off as a society if we adopted a strict ethical system similar to the Confucian value system."

WORKSHEET 1 They Saw No Evil

The ghost of Kitty Genovese screamed into the darkness on the Belle Isle Bridge in Detroit last weekend, and once again, no one moved to help. Genovese was murdered on a Queens, N.Y., street in 1964 while 38 neighbors watched from their apartment windows. She has become the symbol for urban indifference to violence, and she dies every time bystanders choose to stand by instead of calling the police. This time the indifference was even more chilling, if that's possible, because the people who watched 33 year-old Deletha Word die were not cringing behind locked doors. About 40 witnesses, most of them motorists, got out of their cars to stand within inches of the scene, and even laugh, as three men, enraged after minor traffic incidents, attacked Word. The men pulled her from her car, ripped off her clothes, beat her with a crowbar and then chased her to the bridge railing, where she either fell or jumped to her death.

One witness had a cellular phone but refused to dial the police. Why? How is it that the most ubiquitous (seen everywhere) symbol of the communications age was not used to try to save a human life? The person didn't even have to drop a dime. Perhaps people are getting so used to being "entertained" that a murder looks like a docudrama. When one would-be hero did arrive after Word was in the water and tried unsuccessfully to swim to her, nobody helped him either. The crowd just watched as rescuer and victim flailed, eventually drifting away in the current. "My baby was down there all by herself," the woman's mother, Dortha Word, told Associated Press. "I know she was scared to death. How could they be so cruel?" The mother's question indicts not only the people on the bridge, but a society becoming so inured (accustomed) to brutality and enamored (fond) of gadgetry that a scream registers as static. The question indicts anyone who read the Detroit story and said: "This doesn't concern us. It happened in a bad neighborhood." Bad, yes, but we all live there.

Editorial, *The Boston Globe*
August 23, 1995, Page 18

Exercise:

1. What do you think is the main point of the editorial?

2. Do you agree? Explain why.

WORKSHEET 2 The Analects of Confucius

- The master said, "Learn as if you were following someone whom you could not catch up, as though it were someone you were frightened of losing." (Book 8, 17)
- The Master said, "So long as the ruler loves ritual, the people will be easy to handle." (Book 14, 44)
- Master Tseng said, "When proper respect toward the dead is shown at the End and continued after they are far away the moral force of a people has reached its highest point." (Book 1, 9)
- The master said, "Govern the people by regulations, keep order among them by chastisement, and they will flee from you, and lose all self-respect. Govern them by moral force, keep order among them by ritual and they will keep their self-respect and come to you of their own accord." (Book 2, 3)
- The Master said, "Man's very life is honesty, in that without it he will be lucky indeed if he escapes with his life." (Book 6, 17)
- Tzu-hsia said, "He who from day to day is conscious of what he still lacks, and from month to month never forgets what he has already learnt, may indeed be called a true lover of learning." (Book 19, 5)
- The Master said, "In the morning, hear the Way; in the evening, die content!" (Book 4, 6)
- Master Yu said, "Those who in private life behave well towards their parents and their elder brothers, in public life seldom show disposition to resist the authority of their superiors. And as such men starting a revolution, no instance of it has ever occurred. It is upon the trunk that a gentleman works. When that is firmly set up, the way grows. And surely proper behavior towards parents and elder brothers is the trunk of Goodness." (Book 1, 2)
- The master said, "Moral force never dwells in solitude; it will always bring neighbors." (Book 4. 25)
- Fan Ch'ih asked about goodness. The Master said, "In private life, courteous, in public life, diligent, in relationships loyal. This is a maxim that no matter where you may be, even amid the barbarians of the east or north, may never be set aside." (Book 13, 19)

- The Master said, "It is Goodness that gives to a neighborhood its beauty. One who is free to choose, yet does not prefer to dwell among the Good--how can he be accorded the name of Wise?" (Book 4, 1)
- Meng Wu Po asked about the treatment of parents, The Master said, "Behave in such a way that your father and mother have no anxiety about you except concerning your health." (Book 2, 6)
- The Master said, "Yu, shall I teach you what knowledge is? When you know a thing, to recognize that you know it, and when you do not know a thing, to recognize that you do not know it. This is knowledge." (Book 2, 17)
- The Master said, "A gentleman takes as much trouble to discover what is right as lesser men to discover what will pay." (Book 4, 16)
- The Master said, "Learn as if you were following someone whom you could not catch up, as though it were someone you were frightened of losing." (Book 8, 17)
- Master Tseng said, "Every day I examine myself on these three points: in acting on behalf of others, have I always been loyal to their interests? In intercourse with my friends, have I always been true to my word? Have I failed to repeat the precepts that have been handed down to me? (Book 1, 4)
- The Master said, "Yen P'ing Chung is a good example of what one's intercourse with one's fellow men should be. However long he has known anyone he always maintains the same scrupulous courtesy." (Book 5, 16)
- The Master said, "In vain I have looked for a single man capable of seeing his own faults and bringing the charge home against himself." (Book 5, 26)
- The Master said, "He that is really Good can never be unhappy. He that is really wise can never be perplexed. He that is really brave is never afraid." (Book 14, 28)
- The Master said, "First and foremost, be faithful to your superiors, keep all promises, refuse the friendship of all who are not like you; and if you have made a mistake, do not be afraid of admitting the fact and amending your ways." (Book 14,24)

Waley, *The Analects of Confucius*
New York, Vintage Press, 1989

Exercise:

- Determine the meaning of each of the *Analects* and attempt to identify the virtues taught in each of them.

Chapter 4 To What Extent is Confucianism a Defining Characteristic of the Chinese Mentality?

Confucian Diplomacy

Aim

How does the story of the stone statues at the Ming Tombs reflect Confucian values?

Teacher Background

Myths and legends are often source for understanding a culture's values and systems. This myth to explain the damage to the beautiful statues which adorn the Ming Tombs provides good insight into the traditional Confucius world.

Materials

Handout -The Stone Statues at the Ming Tombs. (WORKSHEET #1).

Springboard

President Clinton, in an effort to reduce the national debt, has decided to sell the Statue of Liberty back to France. You are opposed to this idea. What courses of action are available to you? In a few sentences, outline your plan to stop the sale.

Procedure

- We have discussed a number of options available to us as American citizens to protest an unpopular government decision. Other cultures often deal with similar situation in a different manner. There once was a Chinese emperor (1736-1796) who wanted 36 ancient and beautiful statues moved from the Ming Tombs, where they had been for centuries, to his own future gravesite. His chief minister was opposed to the idea. From your knowledge of the Chinese government and custom, what courses of action were open to the minister? Discuss the pros and cons of each plan.

- Read the story. Based on this story, what are some observations you can make about the Chinese attitudes of this period toward each of the following:
    - rulers
    - government workers
    - art
    - rank/order
    - intelligence/merit
- (Students may work on this activity in cooperative groups)
    - What are major components of Confucian Philosophy?
    - How does Hunchback Liu's solution conform to/satisfy the requirements of a good Confucian?

Application

How does American society differ from traditional Confucian society?

Worksheet #1 - The Stone Statues at the Ming Tombs

Since Liberation a big reservoir has been built near the Ming Tombs, about which there are various tales. All visitors there know that the avenue leading in from the front archway is lined with statues. There are twenty-four stone animals: four lions, four camels, four elephants, four unicorns and four horses. There are also twelve stone men: four military officials, four civilians and four statesmen of noble rank. But all these magnificent statues are slightly shipped and damaged. How could such hard marble be chipped? The local people have a story about this. Emperor Qian Long,* so they say, wanted the set off his grave by moving the statue from the Ming Tombs there. He told his Prime Minister, Hunchback Liu, his plan. Hunchback Liu thought: If he moves those statues away, won't that spoil the Ming Tombs? But of course he had to obey the Emperor. He said, "Good! Good! Quite right, Your Majesty."

So the Emperor sent his Prime Minister to the Ming Tombs to reconnoiter and figure out how best to move the statues. After Putting up on the state hostel, Hunchback Liu went to have a look at them. The more he looked the more beautiful he found them, and the more convinced he was that they shouldn't be moves, be he couldn't think of now way to keep them there. Like an actor in a play, he proclaimed the imperial edict to the statues:

"Listen and obey, stone figures and stone beasts!" he cried. "An imperial edict gives you three days in which to move away. Do you agree?"

The stone figures said nothing, the stone animals kept still. Hunchback Liu turned; to tell his attendants, "The statues haven't said a word or moves. That means they are willing." His attendants suppressed smiles and expressed agreement. That he led them back to the hostel.

That night, at midnight, the Prime Minister was sitting up racking his brains for a way to keep the statues at the Ming Tombs. Suddenly he heard a commotion outside, as if many people had come. He opened the door to look. Ha! There stood the twelve stone figures from the Ming Tombs.

"You should be preparing to move," he said. "Why come here to disturb me?" The four noble statesmen replied, "We have come to beg Your Excellency's help. This has been our home for hundred of years, so we really don't want to leave. Do let us stay here intact, Your Excellency!"

That word "intact" gave Hunchback Liu an idea. He fumed, "What insolence! How dare you stone statues flout and imperial edict? So you want to stay here in tact and save your hides? I have no patience with you!"

He sprang up and struck one statesman's cheek. Why should Hunchback Liu spring up? For one thing, those statues are taller than real men; for another, the prime minister was a hunchback. Besides, when the stone statesman heard him say "So you want to stay intact and save your hides", they had nodded as if they understood. And when he raised his hand to strike them, instead of dodging they smiled. In a twinkling the four statesmen's faces were mutilated or their robes were torn, yet they still looked very pleased. The four military officials and four civilian officials submitted equally cheerfully to a beating, knowing there was a reason for it; so none of them hit back. After twelve statues have been mutilated, the statesmen said, "Thank you Your Excellency. Excuse us for disturbing you. We'll go back now." And off they went at the head of the four military officials and four civilian officials, leaving the Prime Minister there in the hostel.

The stone statesmen went up to the stone animals and bellowed at them, "You twenty-four beasts are still sitting pretty here, disgusting creatures! Draw your swords, commanders, and slash each of these brutes!"

"Very good!" cried the four military officials. And, thought not knowing the reason they carried out their orders, wounding all twenty-four stone animals.

The next morning the Prime Minister deliberately told his attendants, "The Ming Tombs are deserted, yet there was such a row last night that I couldn't sleep properly."

His attendants replied, " We didn't hear anything." That set Hunchback Liu's mind at rest, since they knew nothing of the trick he had played. He told them, "Well, let's go and have another look at those stone figures and stones animals, before going back to report to the Emperor."

When they reached the statues, Hunchback Liu made a show of inspecting them carefully, one by one.

"Look!" he exclaimed suddenly. "They're all mutilated! How can they be used for our Emperor? They aren't fir for his use!"

His attendants saw that the stone figure and animals were indeed mutilated. They all agreed, "Our Emperor can't use these."

And afterwards? Hunchback Liu went back to report to the Emperor: "The stone figures and stone animals at the Ming Tombs were all chipped and damaged, not fit to be used. And so those statues remained at the Ming Tombs. People going there today still tell this story."

*Tradition has it that Qian Long (173 6-1796) took the great pillars from the halls of the two tombs Yong Ling and Ding Ling substituting inferior timber, and then wanted to move the stone statues.

Chapter 4 To What Extent is Confucianism a Defining Characteristic of the Chinese Mentality?

The Game of Sagehood - A Simulation

Directions

Goal:

The goal of the game is to achieve SAGEHOOD by advancing along the dao, of wisdom step by step. This is accomplished by answering the moral questions which confront people during their life. There is not necessarily one right answer; you achieve SAGEHOOD by successfully and productively engaging in a dialog with other Confucian disciples. You will need to articulate the philosophical outlook of three of the most important Confucian thinkers: Confucius, himself; Mencius, and Hsun Tzu.

Game Equipment

- Moral dilemma cards
- Philosophy cards (see Teacher Tip)
- Pencil and paper (see Teacher Tip)
- A set of dice
- Oracle Sheet

Rules of the Game

1. The oldest person begins, followed by the next oldest, etc.

2. Pick a **Moral Dilemma Card and a Philosophy Card.** DON'T SHOW THE PHILOSOPHY CARD TO THE OTHER PLAYERS. You must then read the question and answer it according to the **Philosophy Card** you have chosen.

3. The other disciples must write down the philosophy they believe you are using to arrive at your answer. When you have completed your comments, you then turn over your **Philosophy Card** and show it to the group. Each person in the group then reveals what they have written down concerning the philosophy they think you have used.

4. If there is consensus as to the philosophy you are using, roll the dice. Your score for this turn will be the number appearing on the dice PLUS TWO for as Confucius said: "To be a sage is to help others along the Road." Also, each of the other disciples receives 2 points since they have also shown their wisdom by listening and learning from another seeker of truth.

5. If there is not consensus about your philosophy, you must explain how you arrived at your answer. If there is now consensus, you may record your score and each disciple can add 2 points. If there is still not consensus, you will bechallenged by one or more members of the group. You must refer to the Oracle Sheet for more guidance. After referring to the **Oracle Sheet,** you may remain firm on your answer or you may renounce it.

6. If you renounce it, your score remains what it was when play began and the game moves on to the next player. However, each disciple who challenged you gains one point because they have held firm to the dao.

7. If you choose to stay with your first interpretation, and the group still cannot come to a consensus, then the oldest person among your opponents must make a decision. He or she may:
    1. ask the instructor for a binding interpretation, or
    2. throw the dice. (If there is no instructor/higher authority present the dice must be thrown.)

If help is sought from the instructor: If the instructor/highest authority is satisfied with your answer, the challenge is withdrawn and you add to your score.

If you rely on the dice: If the number is even, then the dao, is with the player and you add the even number on the dice to your score. If the number is odd, you do not add any points.

As in life, a person's path may contain both good and bad fortune. Every time one of the players throws a twelve (12), he or she gets a bonus of 10 points.

The game continues until one person achieves 50 points and SAGEHOOD.

Moral Dilemma Cards

You have an important test. You know the answers. Your friend asks you to give her the answers.What do you do?	An old woman is in front of you in line. You look down and see a $20 bill on the floor. What do you do?	Your friend asks for a recommendation for a position for which he is not suited. What do you do?
You find out that your father has cheated on his taxes. What do you do?	You are drafted into the army to fight in a war you oppose. What do you do?	Your parents want you to marry someone you don't love. What do you do?
You work at a clothing store. A classmate who you are friends with comes in and tries on some clothes. When he leaves the dressing room you notice that two expensive sweaters are missing. He does not go to the cashier and waves to you as he goes out the door. What do you do?	Your state chooses you to represent them at a national conference and gives you a free plane ticket to fly to the meeting. When you get to the airport they ask for volunteers to give up their seats for $300. If you accept you will miss the first day of activities. What do you do?	A friend from school enters the grocery store in which you work. Your friend is of a different ethnic group, one which your boss does not trust. His policy is to have people from this group followed to prevent them stealing. He orders you to follow this person. What do you do?
Your boss tells you you must work the night of the school play in which you have a small but important role. What do you do?	Your parents make an upsetting comment to you about your choice of career. You are very angry. What do you do?	You have the choice between hanging out with your friends or signing up for a class in something you enjoy. What do you do?
You work for the math teacher. Your older brother is in his math class and is doing poorly. You have access to the exams. He asks you to take one home so that he can do well on the test. What do you do?	Before your father leaves town you ask him if you can stay over night at a friend's house. He says no. You then ask your mother who asks you if you have spoken to your father. What do you do?	You are a school administrator. There is a strict rule about tardiness: students must stay an hour for detention. A student is constantly late because her mother is chronically ill. What should you do?
You can either work a part time job or sign up for a difficult class such as: math, SAT review, reading, etc. What do you do?	You give an elderly store owner $10 to pay for an item that costs $7.35. He mistakenly gives you change for $20. What do you do?	You give a teenage cashier $10 to pay for an item that costs $7.34. She mistakenly gives you change for $20. What do you do?

Your manager tells you that you should not ring up sales on the cash register but should take the money and hide it from the store owner. The store owner is stingy anyway and the manager was the person who hired you. What do you do?	Your grandmother is very demanding. One day she calls and your mother tells you to lie and say she is not home. After your grandmother says she's not feeling well -- she has a pain in her chest. What do you do?	Your parents are away for a weekend and expect you to stay at a neighbor's house. You go to a party on Friday night and a friend tells the group that there is no adult at your house and that the party will continue tomorrow night. What do you do?
The school administration implements a policy you think is stupid. What do you do?	Your stepfather asks you do attend his graduation from college. You do not get along. What do you do?	You hear a juicy piece of gossip about a person you consider stuck up. What do you do?
A teacher you like leaves her purse unattended. A student takes her wallet. Your teacher later that period takes you aside and asks you if you saw who took her wallet. What do you do?	You are walking with your friends in the mall when you see your older sister smoking with a group of friends. Your parents have forbidden you to smoke. What do you do?	Your stepmother asks you to watch your younger brother while she visits your father in the hospital. You had planned to go yourself to visit your father. What do you do?
A new teacher wants to run her classroom using the honor system. You are an officer in student government. She administers the final exam and leaves the room. Your friend needs to pass this test to be eligible to play sports next semester. Without him your team will lose. You see him pull out a cheat sheet. What do you do?	You go shopping with your mother when she finds a wallet containing $157. The name of the owner is in the wallet. Your mother takes the money and throws the wallet in a trash can. Moments later a frantic old man asks you if you have seen the wallet as it contains money and photographs of a deceased son. What do you do?	Your family is saving money but can only send one child to college because of financial problems. Both children are graduating the same year because the eldest, your son, has had academic problems. The younger child, your daughter, is a gifted student. Both children want to go to college. What do you do?
You need a high SAT score to get into your first choice college. Your friend knows someone who will take the test for a fee. He guarantees a score of 1400 or above. What do you do?	You visit your elderly grandparents while your younger sibling refuses to make the trip (as usual). Your grandparents give you fifty dollars and tells you to split it with your sibling.What do you do?	Your family has owned a furniture business for three generations and you are expected to take over after your father dies. You would like to me an artist. What do you do?

Your teacher is in charge of collecting money for the cancer society. He puts the envelope containing the money collected from the whole school in his desk. A fire alarm rings and everyone leaves the room. You and your friend are the last to leave. Before leaving the room, your friend, a single parent, goes to the desk and removes the envelope. What do you do?	You have made friends with a classmate who is of a different religion. He and his parents invite you to their place of worship to celebrate a special event. Your parents tell you not to go because they do not want you associating with members of that religion. What do you do?	You are a member of the student mediation court at your school. A teacher who is noted as a bully reports a student for disrespectful behavior. This student is in most of your classes and is thoughtful and always obeys the rules. However, he is very opinionated and likes to question his teachers' ideas. If the student is found to be at fault, he will be suspended and removed from the football team. What do you do?
You are the principal of a school and receive a directive from the school board that each assembly must begin with the salute to the American flag. At the next assembly, one student refuses to stand and salute stating his religion as a reason. What do you do?	You are supposed to stay home to watch your younger sibling because you are being punished. Your friend calls to invite you to a party. He urges you to come saying that you will be able to be home before your parents. Your sibling is asleep. What do you do?	Your parents tell you to meet your older brother at his school where you will go home together. When you get there his teacher tells you that he has been absent from school for a week. You and your parents are unaware of these absences. What do you do?
Your older cousin is supposed to stay home with you one night. She gets a call about a party at someone's house and leaves you along. Your parents call and ask to speak to her. What do you do?	You are in a special summer program where you are given books with the understanding that you can either keep them or give them to your school library. You find out that some of the other students are selling the books at a used book store. What do you do?	Your friends urge you to run for public office. What do you do?

Philsophy Cards

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Oracle Sheet

CONFUCIUS

1. Following Li (rituals) completely and correctly is essential. Ex.: birth, death.
2. Deal with rules by referring to what a Sage King would do. Rectification of names is very important. (Know what a team should be called in order to know its context within a particular situation or relationship. Ex. Does one relate to a particular person as "teacher", "friend", "younger brother.?)
3. Follow 5 relationships in order of importance: Father-son (child) RulerSubject Elder brother-younger brother Friend- Friend Husband- wife.
4. Follow convention (traditions) but re-define situations if necessary.
5. Man's nature can be shaped by education and social conventions.
6. You can never compromise with what is right and moral. Useful traditions show us the way to right action **(ren)**.

MENCIUS

1. Li (rituals) are at best benign. The are often useless or dangerous when followed slavishly.
2. Deal with rules by weighing the context of situations. Personal intuition of right/wrong important. Have a clear idea of what is shi/fei (real/not real, true/
   not true) Action more important than mere judgment. What you do is more important than what you say.
3. Follow 5 relationships when situations allow: Father-son (child) Ruler Subject Elder brother-younger brother Friend- Friend Husband-wife
4. Abandon convention (traditions). Trust your intuition. No one but you can decide the right thing to do.
5. People are innately good.
6. Compromise with traditions is possible. Your intuition tells you what is right. Trust it.

HSUN TZU

- Li (rituals) are important to establish conventional morality. They help man control his desires which can lead to evil.
- The standard of behavior is an exemplary individual - the archetypal gentleman. This leader is objective, non-directive, unified intellects.
- Follow 5 relationships in order of importance: Ruler-Subject Father-Son (child) Elder brother-Younger brother, Friend- Friend, Husband-Wife

- Conventions (traditions) are very important since we must establish rules to control people. Conventions are useful in society.
- Man's nature is evil but has the capacity for making moral distinctions given correct education.
- Pragmatic. Formal authority and traditions are useful in determining the right action. Your intuition can not always be trusted to know right action.